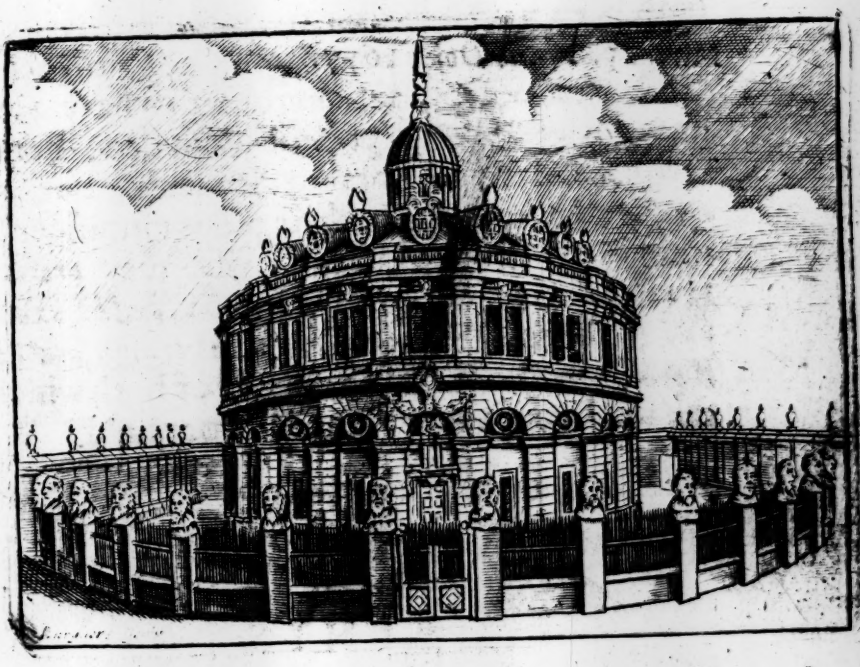
CONSIDERATIONS
CONCERNING
Free-Schools,
As settled in
ENGLAND.



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HENRICUS CLERKE

Vice-Cancel. *Oxon.*

May 25. *Anno Dom.* 1677.

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To the Reverend

Dr. *HENRY CLERKE*

Preſident of *Magdalene College*,

AND

Vice-Chancellor of *OXFORD*.

To the Worſhipful

Dr. *THO. BOUCHIER*,

Kings Profeſſor of the *Civil Law*
in the ſame Univerſity.

Much Honored Patrons,

THE Subject of this Enquiry low in it ſelf, and accordingly apt to be depreſt, is yet a part of this State not altogether inconſiderable, ſince it hath formerly engag'd the concern of Perſonages great for Parts and Quality. Onely that Probleme muſt needs have ſomewhat Topical in it, upon which able men, and well-affected, and on both ſides in

 earneſt,

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earnest, are divided; though, perhaps, unequally: the practice of some few who had manag'd their own affairs with discretion, and whose good meaning is not doubted, bearing up against the declar'd sense of many of like unquestionable Prudence. This address in a Cause conjectural and prejudg'd by Popular Fame, being devested of other Authority from the Reporter then what the matter furnishes, can onely hope for a Reception, as upon tryal it shall approve it self to you; before whose impartial Determination, those ill-grounded prejudices, which have, for these not few years, averted many charitable intentions for the incouragement of learning, will abate.

Reverend Sir, *That which gave occasion to this small discourse receiv'd hopes of life from the Right Reverend Lord Bishop of* Bath *and* Wells, *at that time our Vice-*

Chancellor,

Chancellor, in whom, without respect to this instance, was a Prudence watchful against surreption: a judgement known to be stable: back'd with Courage, as being the result of his own clear reasonings. He therefore is advanc'd to an Honorable Government in the Church. Suffer now with the Service of the Author, the Patronage of this Work to devolve upon your self. In the Universities are helps of Study, Examples of accurate performance. The Favors of Oxford *to me great, as undeserv'd, not obscure. All Motives from without command an humble Deference of Honor eminently to you, which your own inward worth invites. Give your self the importunity with patience to glance over this piece, and allow some of the imperfections to difficulties to my present circumstances insuperable: which difficulties, upon a nearer Review, may give way to a right understanding through your favourable acceptance.* Nor

Nor may I Worshipful Sir, *without due Veneration tender these Papers to your Perusal. Provisions for School-Masters while Ecclesiastical Benefices, for Students in the University while Portions of Tythes lying originally in the Canon-Law, before what more competent Judge can they justify their Reason? The Privileges of Students are there most amply deduc'd: with us in* England *laid up in Charters through the Royal Indulgence: Their Revenues indeed fenc'd by the Statutes of the Realm, Whatever Court take the cognisance of School-causes, let them prove their claim by tenderness to the interess'd: you are more Zealous for Justice then enlarg'd Jurisdiction. Thus you do right to that Faculty, which manag'd with such Knowledge, Prudence, and Integrity must reconcile Commerce with Church-Judicature; and by Authority justify'd from the strongest Reason happily advance all the ends of right Government. Many*

The Epistle Dedicatory.

Many are the Blessings vouchsafed to this place: among the chief of which we thankfully acknowledge a prudent Magistracy: wholesome Laws and Statutes: intent Exercise of Discipline: administration of Justice temper'd, but not corrupted, with Mercy. Reverend Sir, *These Genial Influences of your unweari'd Cares, cherish the Studies of* Oxford: *propagate a lasting honor on your memory: and lay up for you the blessing of many Orators. Give me leave from sense of particular duty to add, increase of Happiness on both your Persons to be the unfeigned Prayer of*

Your most obedient Servant

Christopher Wase.

The Analyſis.

1. The ſcope of the Work.
2. Education granted univerſally neceſſary.
3. Learning doubted whether univerſally uſeful.
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5. The good underſtanding between Learning and Trade.
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9. The Congregation of Canons under the Fathers.
10. Cathedral and Parochial Schools of Chriſtianity in the German Empire.
11. Since the Councel of Trent, Seminaries.
12. Upon the Engliſh Reformation Free-Schools.
13. neceſſary to the ſubſiſtence of the Church.
14. as left by K. *Henry* 8.
15. as under *Edw.* 6. and Q. *Mary.*
16. as it proceeded under Q. *Elizab.*
17. ſince the Q. repreſented too many.
18. Many Free-Schools neceſſary to this Church.
19. uſeful to the State in Law.
20. in Phyſick and divers other Profeſſions.
21. Many Scholars diverting to no Faculty, admitted inconvenient.
22. Scholars in *England* not prov'd too many from the late Differences, nor preſent Diviſions.
23. nor from the diſcontent of others.
24. not from the many Schools.
25. nor from divers thence highly preferr'd,
26. Scholars in *England* probably not too many.
27. Free-Schools probably not too many.
28. Schools how far in equity free.
29. Church and Schools, with Empire flouriſhing, encourag'd; decaying, neglected.
30. An inſtance that there is room for new Foundations in ſome places of *England.*
31. Free-Schools would be cheriſh'd by augmentation of the Maſters wages.
32. by further Exhibitions to Scholars.
33. would not be deſerted by the Gentry.
34. have not all of them been declin'd by the Nobility.
35. Country Free-Schools ſomewhere improvable by having their Patronage annex'd to ſome Houſe in the Univerſity.
36. conſiſt in a right underſtanding between Town and Maſter.
37. advantag'd by their enfeoffement.
38. Orders.
39. Catechiſing.
40. Special and General Viſitors.
41. Library.
42. Writing-Schools to be kept within the eſteem due.
43. The Concluſion.

CON-

CONSIDERATIONS

concerning

FREE-SCHOOLS.

§. 1. THERE is an opinion commonly receiv'd, that the *Scholars of England are over-proportion'd to the preferments for letter'd Persons.* Hereupon the Constitution of Free-Schools cometh to be queſtion'd, as diverting thoſe, whom Nature or Fortune had determin'd to the Plough, the Oar, or other Handicrafts, from their proper deſign, to the ſtudy of Liberal Arts, and even Divinity it ſelf. But the *multiplying theſe Foundations* is yet higher repreſented as *dangerous to the Government.* Theſe jealouſies have gain'd upon the Prudent, the Powerful, and, not the leaſt, upon the Scholar: as indeed allegations of ſuch conſequence deſerve not to be ſlighted; when proceeding from [a] men of Authority, and publiſh'd in

[a] *The L. Verulam* Advice to the King touching Mr. Suttons eſtate. Bacons Reſuſcitation.

Books by [a] repeated Impreſſions they have paſs'd into a conſtant Fame. *Schools*, a name againſt which many have an Antipathy carrieth in it, at the beſt, an unpleaſing notion of reſtraint. *Free-Schools* ſound mean, and illiberal: yet had bin ſafe in their contemt. This charge admitted, if they eſcape preſent Suppreſſion, or Diminution, they muſt nevertheleſs ly under the perpetual diſpleaſure of the Magiſtrat, more grievous then Diſſolution it ſelf. Beſides, an Imputation laid on the judgment of former Founders leaves ſmall encouragement to the Devout Rich to diſpoſe their charity upon a ſubject avow'd unneceſſary, or ſuſpected by the ſtate. Now becauſe the public Peace, and increaſe of Commerce are deſirable to any Nation; and Parents, in particular, make it a principal concern, that their children be brought up to ſound principles, and employment, which may be hopeful of an honeſt livelyhood, it may be convenient to call under examination whether the Free Grammar Schools of England be ſo notoriouſly *multiply'd* beyond their occaſion, as is demanded we ſhould believe; if firſt their *uſefulneſs* can be evinced to reaſonable ſatisfaction.

[a] *Francis Osborne Eſq*; Advice to a Son. Edition 7. 1673.
.. .. Preſent State of England. Edition 9. 1676.

§. 2. It

§. 2. It is agreed on all parts, that *Education is abſolutely due to man*, either as in his imperfect or corrupt eſtate. Did not our early follies require diſcipline and reſtraints, yet knowledg is Gradual, and Habits of good, not at once contracted. Add hereto ſnares and diſcouragement from abroad; the neceſſity of nurture and manuduction in a right and ſteady courſe, eſpecially for thoſe of unripe judgments, and in the ſlippery paths of youth is yet more evident. Good inſtitution prevents or reforms vice; nor doth it improve particulars only, but ſeaſons Families, and communities: whereby it mightily promotes the common Peace and Proſperity both of Church and State.

§. 3. Now this wholeſome Breeding allow'd neceſſary for all, ſo far as it reſpects thoſe that are born in a lower condition, ſome would have underſtood only what may train them up to work; for as to what is commonly call'd Learning, and which would engroſs the name of Education, the ſame effects either on Policy or Religion are not ſo univerſally accorded, to belong to the general propagation of it. *There are places and have bin times* (theſe obſerve) *abounding with a people very devout, and tractable to all commands of ſuperiors, that never ſate years at School, have heard few ſermons, nor were ever truſted with*

reading the Bible. [a] *Light is indeed pleasant, but in its full luster scarce suited to our weaker sight; discovers blemishes in others, even the most beautiful objects, disturbs rest in all, & in what regions it makes the longest stay, is there accompanied with least heat: the Scythians ignorance being found more innocent then the Athenians knowledg. Discourse and Reading entertain, but working supports life. Arts and labour are the poor mans Indies: the surest fond of a Nation: the inexhaustible Mine of Princes. Trade is that stock from whence not only private necessities are plentifully supplied, but also the public charge defray'd, and a portion by the thankful separated for uses truly charitable, in a just and pious offering.* [b] *Letters indeed may without much difficulty be admitted as to the faculty of reading, and writing, for thus far they minister to commerce to which all Arts and Labor in their issue refer. But to make a Profession of teaching obsolete Languages, Poetical Fancies, or, what hath more appearance of gravity, the Art of Suiting co-*

[a] Advice to a Son. A too universally dilated Learning hath bin found upon Trial in all Ages no fast friend to Policy, or Religion; being no less ready to discover blemishes in the one, then Incongruities in the other.

[b] *Epicurus* in his B. περὶ δώρων καὶ χάριτος approves of reading and writing, tho he seem to impugn the learning all other Sciences. *Sextus Empiricus adversus Mathemat. B. 1. Ch. 6.*

lourable

lourable Arguments, whereby to hold any queſtion in matters ſacred or civill eitherwaies indifferently: to ſet up Schools throughout a Land to this purpoſe, and by rewards take off the Youth from following Labor to ſedentary ſtudies, [a] *while the fields* (ſay they) *want hands to till them: is this a benefit to the publick, or grievance? to be encourag'd or redreſt? For if the providence of the ſtate hath thought fit at times, and places by ſumptuary Laws to limit the Rich in ſpending their own; with much more reaſon doth the Government take cogniſance, whether ſuch as have no viſible eſtate for their ſupport, take to ſome calling.*

§. 4. Here it may be ſeaſonable to interpoſe, whether there be not a General as well as Particular calling. All ages, ſexes, ranks, relations in every condition, all capacities, ly under ſome Duty towards God and Man. Now that any Perſons can be too early inſtructed in this Duty or too often admoniſh'd of it, that any Nation can be too univerſally learn'd in the laws of well-living, would be poſitions hard to be conceiv'd, were they not the Dictates of *ſafe Guides*, men *reputed* wiſe and honeſt. Particular callings may through different Providences, at leaſt in the timely

a *Lucan. deſuntque manus poſcentibus arvis.* Hath bin to this purpoſe long ſince quoted.

retreats of old Age from buſineſs, be decently laid down; but the General runs parallel with life. This regulates the better part of man, and looks forward to eternity.

Now could it be made out that this duty requir'd of us were a common notion, ſpontaneous in our Nature and ſufficiently clear in all its parts to the light of our reaſon, in its preſent condition, there were leſs need of *teaching*. Then might the ſcriptures without much danger remain unſearch'd: the Preacher betake himſelf to ſome calling neceſſary, and beneficial to the Community: and *Schools for Catechizing* to better account, be converted into *Work-Houſes*. Indeed morality, the Law written in our hearts needed not to have bin *learn'd* out of *Books*: it was to man in his firſt inſtitution Catholic Religion; and however thoſe Characters be defac'd, remains inſeparable from the rational Nature.

But the *Doctrine of Faith* being an ingrafted word, not from nature, but by culture, needed to be *reveled*; to be couch'd in *Holy Writt*; exhibited under Sacraments; and entruſted to *Diſpencers* not only *faithful*, but *able* alſo. For reaſon irradiated with the Light of ſupernatural Truth ceaſeth not to be rational.

Again of thoſe that admit Revelation, ſome argue that *whatſoever is Prophecy cannot be acquired*: thereupon diſclaim Reading, Medita-

ditation, and whatſoever other Methods preparatory for the Miniſtery, were recommended to the Apoſtolical men. Others, of oppoſite judgment, contend that *whatſoever is acquir'd cannot be Prophecy.* Theſe are ſcandaliz'd that the Miniſter ſhould demand audience of the people *in the name of God*; or pretend *to ſpeak with demonſtration of the ſpirit.* Neither of them, I think, duely diſtinguiſhing between extraordinary Gifts and a ſtanding Office: both furniſh'd by the ſame ſpirit ſuitably to the different exigences of the Church: for the Bread of Canaan was no leſs the Gift of God, then the Manna in the wilderneſs.

Further of thoſe that could allow *Schools of the Prophets*, all have not equally favor'd *popular* enquiries into the rule of Faith and Manners. Some Perſons who have taken up for a Principle that *Ignorance is the Mother of Devotion, and Obedience*, are wont to magnify the *peace and proſperity* of thoſe days, wherein *knowledg was not yet vulgar and cheap*: while *the Prieſt and the Oracle were inſeparable; nor examin'd, but obey'd: ſince, as admiration, ſo no leſs hath Reverence of the Clergy decreas'd*: in the mean time diſſembling that thoſe parties which at preſent divide Chriſtendome, truly date their original not from the breaking out of any clearer light, but from the blindneſs of former Ages: whil'ſt what opi-

opinions & practiſes were then inſenſibly admitted, muſt now be ſtudiouſly maintain'd.

It may indeed ſo fall out, that people may owe a temporary quiet to the not ſearching in to their ſtate, through an entire acquieſcence in long obtaining cuſtoms. A Judgment reſign'd ſuperſedes the trouble of examination, ſilences all diſputes: is very zealous too, but at the inſtinct of other mens paſſion: and needs muſt it be a frail, and ignoble obedience, which acts not according to knowledg. Scriptures tranſlated, there may be who pervert to unſound opinions; there were who wreſted them at their firſt Revelation in the Vulgar Tongue: at their own peril, tho not without others danger. Both of them men [a] *unlearn'd*, and thereupon *unſtable*. All that learn, are not preſently learn'd. Some may be proud upon their little taſte of knowledg: become intractable to ſuperiors, prepar'd to embrace New Doctrins. Be there ſtif necks that ſtruggle with the Yoke of Diſcipline? this cometh not from having bin kept in aw, ſubject to ſtatutes, and orders. Be there unſtable minds, not yielding themſelvs up to be grounded upon firm principles: They learn'd not that in their Catechiſm. They who have a more favourable opinion of their

[a] 2 Pet. 3. 16.

own

own proficiency, may do well to ſuffer a ſtrict Judgment to paſs upon their notions leaſt they be found to know nothing as they ought. For indeed it is not the *being endowed with more or leſs knowledg*, (if perhaps, little knowledg be an endowment) but the Grace of Charity with either, that accordingly makes men ſober and uſeful: without which they become conceited and factious, whil'ſt [a] Ignorance is of it ſelf the certain Mother of Error. To decry the publiſhing of truth, upon pretence of ſecuring peace, argueth a conſciouſneſs of ſome opinions, which muſt be indulg'd becauſe uſeful, would be conceal'd becauſe unwarrantable. A dark ſhop giveth ſuſpicion of corrupted wares, that would eſcape the Magiſtrat and impoſe upon the buyer. Again, admit the moſt knowing Teacher, yet ſubject to human frailties, if his hearers come unprovided of a Judgment of diſcretion, they cannot have aſſurance in practice, whether they be the Diſciples of Divine verities, or ſervants of human paſſions. And the more laborious the one is in Teaching, the more diligent and affectionate the other in hearing: nay, in repeating what they have heard, they will run the greater riſque. So that to take away the rule of diſcerning Doctrins from the People, and con-

[a] *Synod. Exon. An.* 1277. *c.* 20. *Omnium mater errorum ignorantia.*

fine

fine them to the ſenſe of particular Paſtors, hath as ſmall probability of advancing Catholic Religion, as it hath appearance of promoting commutative Juſtice to call in ſtandards, and warrant every ſellers Weights and Meaſures, upon his private ſeal.

In ſhort, that the *Canon of Faith be communicated to all Believers* is *honeſt* to the *People.* [a] The Law of Moſes was the inheritance of the Circumcis'd: the whole Bible is the Birthright of all the Baptiz'd. Now, becauſe ſome unhappy inſtances may have bin found of particulars, who have embezill'd their patrimony to their own damage, and the injury of others, with what colour of Juſtice can it be urg'd that the community of their country be diſinherited?

It is alſo *honorable* to their *faithful Paſtors.* Would not a good Muſician deſire his whole Auditory well inſtructed in the Art of Muſick, that they may the better judg of his Ayres? And an accurate Limner be pleas'd if all ſpectators of his Pieces were competently skill'd in proportions, colours, ſhadows, and what elſe is requiſite that they might rightly diſcerne the Beauties of his Pictures, and ſet a due price on them?

Laſtly it is *ſafe* to the *Magiſtrat.* A people deliver'd up to implicite faith in their

[a] Deut. 33. 4.

leaders

leaders is in the next diſpoſition to be ſeduced, they are only by accident Loyal: and their Virtue owing to Fortune, becauſe at another mans choice. *Right and well grounded ſubmiſſion to Civil and Eccleſiaſtical Government is the Genuine iſſue of knowledg to ſobriety.* For the manifold benefits of order, and in conſcience of the divine inſtitution and command, Obedience is not to be withdrawn from moroſe and hard Maſters; but therefore to adviſe to keep a people low in underſtanding, and Fortunes are the miſadventurous Politiques of ſuch as ſerve themſelves of Governors, and ſet up a private againſt the public intereſt: whereas, when truth and civil beatitude are intended, the more any Nation encreaſes in wiſdom, the more intrinſecal inforcements of Loyalty will they derive from the eternal Reaſons of that Law which injoins their obedience; and the Bands of ſuch Government become indiſſoluble.

§. 5. There is therefore a learning which cannot be too univerſally dilated: a faſt friend both to Policy and Religion: nor is it an enemy to trade, but by ſtrict injunctions [a] commands Labour. Mechanical and manual Operations are ſeveral times ſtil'd

[a] 2 Theſ. 3. 10. 12.

[a] *good*

[a] *good Works.* Handy-crafts exercis'd by the Ancient Rabbins, did not upon their conversion unquality for the [b] Apostolical dignity. Nay the Author of our Profession, and common Master of all did not disown a Parentage conversant about an honest Art. Nor do Kings his Followers account it any diminution of their Majesty to be enroll'd in Company with Artisans. Again, as the right bred Scholar sees reason not to magnify himself against the industry of other honest laborers and Artists, since God hath charg'd his support in good measure on part of their labors; so we find the more ingenuous both of City and Country to bear a true respect to Learning. This they have testified among other proofs by many monuments of their piety in all parts of the Land erected to the breeding up Youth in good manners and Literature. These worthy Persons had bin so far proficients under the ordinary means of instruction in the Church, as to acknowledg the good success of their labors to have bin from the gift and blessing of God: had tasted the fruits of Wisdom, and highly priz'd it. Whereupon in humble retribution to the divine goodness,

[a] Titus 3. 8, 14.

[b] Dist. 91. *Clericus. Conc. Carthag.* 4. *cap.* 51. 2, 3. *De Clericis ut artificio victum quærant. R. Moses ben. maimon. tract. de studio legis cap.* 3. *Sect.* 8, 9, 10. *Quisquis legi operam dare vult, laborem autem recusat. &c.*

and

and out of compaſſion to the place of their Nativity or Preferment, *founded there ſome Free-School*, eſpecially for the poor, that they might alſo be provided with means of knowledg. Others have *added exhibitions* that if Children at the School ſhould give hopes of profiting they might receive farther encouragement to proceed till they arriv'd at fitneſs for emploiment ſuitable to their Education. A zeal unanimouſly allow'd to have proceeded from a pious intention: only for the matter, by ſome diſputed. Theſe favor Learning yet are not reconcil'd to Free-Schools. Nay, great contention hath bin needful to convince Towns, after many years, to admit ſuch Foundations, tho fairly endow'd, as any wayes beneficial to the Neighborhood; with ſo much the more reaſon may the Gentry require that *ſuch as would have the liberal Arts and Sciences ſhould pay for them*: without cenſure *keep their blood unmixt with mean converſation*, by immuring them at home, or ſequeſtring them into ſome convenient receſs, to be train'd up *in ſociety with their equals*, remote from *Markets* and *Towns*, nor countenance ſuch places with the Education of their Children. Upon theſe allegations duely conſider'd it may not be improper to examine *what is the import of free-Schools to a ſtate, eſpecially Chriſtian*; ſince upon the iſſue of this Queſtion, not only the diſcretion of Founders

ders cometh to be decided, but the hope of obtaining future Benefactors doth in great measure depend.

§. 6. To the acquiring this Learning above argu'd universally necessary, *Domestical Institution* cannot be universally sufficient. *The Rich* are not always at leisure to attend private occasions. Court and Camp avocations from House and Nursery: Voiages and Journies, in this ambulatory condition of life often unsettle them; at last, Bands of Families come to be dissolv'd. *The poor*, they can less teach their Children what themselvs are too commonly, ignorant off. Now the want of good principles, at first lay'd, proves an impeachment to profiting under the public Instruction of the Ministry, that is, to growth in all *Christian* vertue. Besides, if particulars, however able (for the charge must be great) might entertain Tutors, who did not employ Chaplains, this would render the Scholar numerous and unprovided for. Schools therefore and Masters are necessary. *These* would be in ev'ry *Parish*, nay Township: for *petty Scholars*. Further it cometh to be enquired whether *others for Grammar* are not requisite to be had at distances not grievous. There is occasion for some that are learned in all places. Where there are no

men

men of Language and reading, particular Governments can ſcarcely be well adminiſtred: nor many offices executed. The profeſſions of them, as their entertainments, ſome higher, others of inferior rank. Again the temper and inclination of Children whether of rich or poor in their firſt rudiments will diſcover themſelvs who give hopes of being to good uſe advanc'd to further ſtudies. Seeds of modeſty and diligence, from a pregnant wit would by no means be ſuppreſt in what ever condition they were found. Yet through their own unfavorable circumſtances, as ſoon as they have exerted their vigor, muſt languiſh unleſs they find ſome other expedient. Their only relief therefore remains in the *favor of Princes and Patriots*, this is, *public endowments*. Theſe whether adviſable, and how far, is the adequate matter of this preſent diſquiſition. That there ſhould be Champions of Juſtice and Truth with great diligence train'd up may ſeem a public concern, ſince the enemies of Church and State are not ſeldome polite in language, ſubtle in diſtinctions, and pugnacious in diſpute: nor to be otherwiſe repell'd then by ſound arguments, clear judgment, and copious utterance. A prize hardly attainable without *legitimate ſtudy*, in *places regulated* by *eſtabliſh'd orders* for *Direction*; and no leſs, for *reſtraint*. That Philoſophy be free, but not licentious: bounds

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ſet to ſpeculation: and the wantonneſs of calling in queſtion, then expoſing, principles of Religion & Government, (which hinders action, diſaffects ſociety, and embroiles the world) by Authority curb'd.

§. 7. But why doe I dwell any longer on private reaſonings? In controverſies of this moment, it is ſafer to conſult the approv'd practice of Ages & Nations. Monarchs as well as Free-States have of old agreed in this, [a] at the *public charge* to reclaim their ſubjects from natural wildneſs. Hence to wave times and places commonly call'd Barbarous, [b] the *Greek* and [c] *Latine* Empire (ſucceſſively the Pale of the Civil World) did in Cities and Towns of moſt note hire at honorable ſalaries, *Profeſſors* of *Philoſophy* and *Rhetorick*. *Theſe*, mainly to direct in pleading; that the Civil Law might run. A learning of great importance to the ſecurity of Empire, becauſe not only Doctrinal, but Coercive. *Philoſophers* to inform the mind in things human and divine. Theſe not only ſtak'd out the bounds

[a] *Ex viribus Reip. Eumenius. Conſtantius (Conſtantini M. fil.) C. de præbendis ſalariis l. 1. è fiſco. Sueton in Veſpaſiano* 18. *publicè. Plin. Secundus.* ἐκ τοῦ δημοσίου. *Suid. in* Παμφίλῳ.

[b] Beſides *Athens*, at *Alexandria*, *Tarſus* upon *Cydnus*, *Antioch*, *Rhodes*. *Strabo. Suidas.*

[c] *Rome*: *Spain*, *Gall-land* in *Province*, *Autun*, *Bourdeaux*. *Sueton*, *Eumenius*, *Auſonius*.

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of honeſty, but left marks to diſcern truth of concluſion from appearance: and withal by dextrous application of number and proportion, made the way of commutative Juſtice plain. Theſe produc'd the Kalendar, the Globe, the Mariners Chart and Compaſſe, by their Labours now render'd eaſy. In a word, much of that, which now is polite in Arts, or facilitates Labour, is owing to the *methodical invention* of the *Contemplative*; be it ſpoken without derogation from the honour due to the *caſual Experiments* of the *Practick*.

As to *Grammar*, neither hath that been unprovided for, or ungrateful to the Publick. For to omit the elder Grammarians, who after ſpeech reſolv'd into its diſtinct parts, proceeded to expound the Poets; when Empire had once embrac'd Nations of diverſe Languages, it became neceſſary to the preſervation of Peace to plant a *right*, which muſt, at leaſt, be a *common* underſtanding between them. The ſtructure of words, compoſition of ſentences, with all the reaſon of interpretation, was now form'd into an Art: and render'd the comprehenſion of divers Tongues not difficult. Onely turn the key (Grammar was the *Paſſe per-tout*) the gate of ſeveral *Idioms* was unlock'd: and learners from the narrowneſs of their home-bred ſimplicity, at once lett into all the benefits of Rhetorick and Philoſophy above-mention'd, with whatever other ad-

 vantage

vantage the *Learned Languages* can communicate. Which good to promote, ſchools were erected in the Imperial City, and about the Provinces. Maſters invited at liberal Penſions iſſuing out of the Exchequer, or from the ſtocks of Corporations: nor were *endowments* of *Country Schooles* then unknown. And *Academies* had their *Revenues*. That which was firſt call'd [a] *Academy* was a ſchool-houſe within a grove in the ſuburbs of *Athens*: by an Heroe of that name dedicated to the propagation of wiſdome. [b] *Plato* living there had onely a garden valuable at ſome three pound of yearly rent: a ſmall pittance in compariſon of what his [c] ſucceſſours enjoi'd. For at laſt the revenue came to be a thouſand pound a yeare or upwards. This augmentation aroſe from devout men and well diſpoſ'd to Learning, as, at times, ſuch dying in their wills left ſeveral donations to thoſe that would eſpouſe a contemplative life, that ſo they might with more freedome attend the rules and ſtudy of Philoſophy.

As for *Country Schools*, take one inſtance. [d] *Pliny* the yonger, upon occaſion, finding that his Townſmen of *New Como* ſent their ſons to *Milan* to ſchool for want of Maſters there, adviſ'd the Burgers how much it was their in-

a Suid. in Ακαδημία.
b Idem in Πλάτων ὁ Φιλόσοφος πότης ἦν.
c Speuſippus, Xenocrates, Polemo, Crantor, Crates.
d Plin. Secundus, B. 4. Epiſt. 13.

tereſt,

tereſt, who were Fathers, to have Teaching upon the place. For *where can children with more delight reſide then in their Country? be more watchfully guarded then under parents ſight? or cheaper kept then at home?* that it would be *no ſuch great expence to contribute towards the entertainment of School-maſters: conſidering what is now expended upon boord, upon journeys, upon purchaſe of all neceſſaries abroad at the deareſt hand, would paſs upon account in a Maſters ſalary*: bids them *agree what to ſubſcribe: he that had no child yet, for his Countrys ſake, would bear a third of it. The whole he would have undertaken had he not fear'd leaſt in proceſs of time his cheap beneficence might be, through ſiniſter ends, miſapply'd, as he obſerv'd to have faln out in many places where the community were Patron.* Bids them *confer together, conclude upon a bold ſum; he ſhould be the better pleaſ'd the higher his proportion were raiſ'd. They could do no act more to the credit of their children, or their Countrys profit: that thoſe be bred there, who were born there: that from their infancy they contract an habitual love to their native ſoyl, and be there much reſident.* In fine, *he wiſh'd they could invite ſuch eminent Maſters as the neighbouring Towns might be content to ſtudy with them: and as now other places drew their children to themſelves, ſo by that faire repriſal they might win over others children thither.* [a]He furniſh'd his

[a] Plin. Secund. B 1. Ep. 8.

Towns-men a Library: [b] ſetled a ſtock for the breeding up the children of honeſt decay'd and over-burthen'd Houſe-keepers: not to mention [c] the portion given to the daughter of Quintilian his old [d] Rhetorick-maſter, or other benefactions of that good natur'd Moraliſt. [e] In the Palace of *Auguſtus* was a College where the young *Cæſars*, in the head of the moſt promiſing flower of the Nobility with ſilence attended the dictates of their Tutour. In other places ſhould I enumerate the Illuſtrious Grammarians among the ancients Greek and Latine, their ſucceſſions with the noted Towns where there Chair ſtood, it would require a juſt Volume: ſuffice it to our purpoſe, that we ſhall not find any free-Citizens, what ever their rank were, deſirous to profit in Learning, debar'd ſtom their Lectures: ſuch care to provide means for *training up the youth* of all ſorts *in liberal Arts and Sciences* had thoſe *Empires* while *Heathen*.

§. 8. *Chriſtianity*, ſure, having greater inducements to the attaining of Wiſdom, affords men of every condition not leſs encouragements to follow the ſtudy of *true Knowledge*. In the Church is a ſtanding occaſion for *Teachers*, to whom Learning is neceſſary:

[b] *In the ſame place*, B. 7. Ep 18.
[c] B 6. Ep. 32.
[d] B. 2. Ep. 14.
[e] Sueton. de Illuſtrib. Grammat. in Verrio Flacco.

other

other advantages of Fortune may at ſome times be greatly ſerviceable, but were never indiſpenſably required. The firſt effuſion of gifts fell upon the willing and faithful, at leaſt in diſpoſition, however in opinion erroneous: nor did lowneſs of eſtate put a bar. Upon this, the [a] Apoſtles train'd up ſuch novices as miniſter'd to them while they were cali'd from place to place and refer'd their *Viaticum* to be taken at the Churches through which they paſt; which thoſe Churches eſteem'd themſelves under an obligation to confer upon them; ſuch was the fervour of primitive Charity. Nor is it a wonder if the *Apoſtolical converſation* were a conſtant exerciſe to all Chriſtian knowledge and vertues [b] when the verge of the Roman Court carrieth about with it, whitherſoever it removeth, the priviledges of an Univerſity. We may not here preſently expect publick and endow'd ſchools; ſince neither do we now know what Churches were yet erected, or what ſetled maintenance was for the Miniſtery. Some adult *proficients* in the *Jewiſh and Heathen Schools* were by the power of Truth brought over to be inſtructed and then Teachers in the Chriſtian Church. Indeed a Catechiſtical ſchool was kept at *Alexandria*

[a] S. Paul, Timothy. S. Peter, Mark.

[b] *The Roman Court hath Univerſity Priviledges ſince the ſitting of* Innocent. 4. *Gloſs, upon* Clementines B. 4. Tit. 1. Ch. 1. In ſtudiis Rom. Curiæ.

about the latter end of the ſecond Century ſucceſſively by [a] *Pantænus, Clemens, Origen, Heraclâs, Dionyſius, and Athenodorus.* Here it were worth the conſidering, whether under the modeſt name of *Catechiſtical* and *School*, were not couch'd over and above the delivering a compleat *Circle of Arts and Sciences*, whatſoever is with us *preparatory* to the *higheſt degrees* in *Divinity.*

[b] *Gregory* ſur-nam'd *Thaumaturgus*, that is Worker of Wonders, upon departure from his Catechiſt to be Biſhop of *Neocæſarea* in *Pontus*, made a valedictory oration; which he recited before *Origen* in the preſence of many Auditors: in this panegyrick of thanks, having premiſ'd by what maze of *Providence* he had been led to *Cæſarea* in *Paleſtine*, whither that excellent Profeſſour was then alſo remov'd; he recounts with much affection the ſeveral Arts and Faculties in which he had been inſtructed for five years by that eminent Perſon: whereas he had before onely laid the foundation of Rhetorick in order to the ſtudy of the Law. Firſt he won him over to *Philoſophy*: preſt him with gentle

[a] Pantænus, *a Stoick Philoſopher, taught the* Alexandrine *ſchool under* Commodus. Niceph. Calliſt. *B.* 4. *c.* 32. Clement *ſucceeded him.* ch. 33. Origen *at* 18 *yeares old*: *under* Severus *by the Biſhop* Demetrius *made Catechiſt. B.* 5. *c.* 4, 5. Heraclas *admitted in the* 12. *of* Alexander, *after Biſhop. Then* Dionyſius, *after Biſhop. Sixthly* Athenodorus. c. 18.

[b] S. Gregorii oratio ad Origenem Panegyrica & valedictoria.

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compulsions; *How disingenuous, how short of religious must that man needs be, nay scarce worthy the name of man who neglects Philosophy, that is, the study of Wisdom, the priviledge peculiar to his nature above all others in the world by the divine favour indulg'd?* here he instill'd into him the principles of Christian Doctrine. And, because we are apt to give an *over-hasty assent* to what-ever is *confidently asserted*; and again without sufficient reason *contradict* what is *decry'd by the multitude*; he would direct his scholar in general to *suspend his sentence, till he should rightly inform his judgement*: and withal trac'd him out the *methods*, whereby to *demonstrate Truth* and *discover Fallacies*. A skill most necessary for men in all conditions of life, if it be their interest not to be impos'd upon in any of their communication with others. Farther, whereas our *spirits* left to themselves are ordinarily *low, scatter'd, or narrow*, he would *erect, dispose and enlarge* his *hearers thought* by *displaying* at other times before him the *mighty and wonderful and various and all-wise work of the Creation: the beautiful order of nature: abstracting the mass of first matter collected from the continual motion of particular sublunary Bodies, of different properties, compounded of Elements, diversified by forms, resolvible into atoms alike fine and imperceptible by our grosser capacities in their source, course and resort: all which attest providence and a first cause; although his worke cannot*

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by us be perfectly comprehended. Then would he let his pupil into the knowledge of the *Mathematicks*, made him aſcend that ladder whoſe *baſis* are the *unſhaken maximes of Geometry*; whoſe *ſteps*, *concluſions rightly deduc'd*; whoſe *top*, *Aſtronomical ſpeculations*. But, what is of moſt intimate and cheife importance to the comfort of human life, he labour'd in delivering *ſound* and *divine morals* about *Paſſions*, *Vertues and Vices*: what was *inordinate*, rectifi'd: what *immoderate*, retrench'd. By ſeaſonable diſcourſe; *To mind the concerns of our ſoul*, he would give out *for the true Juſtice*. A man to *know himſelf*, and *ſee God* with a *pure Spirit*: for the onely *prudence*. To guard from *incurſions of pleaſure & paſſion* the evenneſs of our *temper*, right *temperance*. To *perſevere in holy purpoſes againſt all diſcouragements*, the higheſt *fortitude*: theſe precepts he render'd viſible by a lively practice. His attentive and well-diſpoſ'd ſcholar althongh he aſſum'd not to himſelf the preſent poſſeſſion or near approch to this divine treaſure or even human perfections, through the dulneſs of his own apprehenſion, or deadneſs of his mind, yet withal did avow a love to vertue, a purſuit after it, and affiance to obtain it through the divine benediction. This rare proficient magnifieth above the reſt his Maſters *ſacred Metaphyſicks*: and Lectures in *Divinity*. His talent was ſingular in expounding *difficult Texts*, and the *myſtery* of *Religion*:

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to ſpeak the things of God as from God: to the inſtruction of men, man as he was: till both ſpeaker and hearer were rapt up into the ſame tranſports of devotion. He would allow his ſcholars to range through the *Philoſophers* and *Poets*, not to *eſpouſe* any ſect, but hear all and *excerpe* out of their works what might conduce to *good manners*, or give teſtimony to the *Deity*. Onely caution'd againſt the Atheiſt and voluptuary, who deny God or Providence: counting him beneath the reaſonable nature, who diſown'd the cauſe of all Being. When *Gregory* had taken ſolemn leave with this publick acknowledgement, and many other pathetical expreſſions, he was diſmiſs'd by *Origen* with a prayer ſuitable to the occaſion: and prov'd an inſtrument in the Church to ſuch admiration, that having found at his return in the *City* where was the See of his reſidence but 17 *Chriſtians*, at his deceaſe he bleſt God that he left *not more Pagans* in the *City and Country* of his Dioceſe. This inſtance of Catechiſtical Education in a place yet almoſt warm with the foot-ſteps of the Apoſtles and Apoſtolical men hath been the more particularly ſpecified to leave ſome intimations that the *primitive diſcipline* was not *laxe*: onely conſiſting in an *affected ſimplicity*: that *Academical ſtudies* have been of old apply'd to the better *enabling* for the *work* of the *Miniſtry*: and principally that the *Aſſiſtances of Divine Grace are not contra-diſtinguiſh'd to human*

man preparations, which, as time and opportunities are offer'd, it rather prerequireth. In the ſame City and Century *Pamphilus* ſet up a like School and Library: wherein he was ſucceeded by *Euſebius*: ſuch care of breeding up youth in Religion and Learning was there amidſt the hotteſt perſecutions.

§. 9. A ſecond age of the Church followeth from *Conſtantine the Great.* In general, letter'd perſons of whatever profeſſion, receiv'd then from the ſtate great immunities and [a] Priviledges. At *Rome*, and to be ſure at *Conſtantinople*, was a kind of Univerſity call'd [b] *the Auditory of the Capitol*: here under *Theodoſius the great* were entertain'd three *Latine* Oratours, ten Grammarians, five Sophiſters, one Philoſopher, two Lawyers. But this ſeminary ſeems to have been principally for ſecular occaſions.

The Empire now become *Chriſtian*, Churches and Monaſteries were erected in all Provinces. large endowments and priviledges conferr'd on the Clergy in particular. What time, beſides the teaching in Monaſteries, there were in Mother-Cities eſpecially, in the Weſtern Church a Cloſe and Houſe for the Biſhop. At the firſt entrance of whoſe Court was an Ap-

[a] C. de Profeſſorib. & medicis l. 6. Medicos & maxime Archiatros.

[b] C. de ſtudiis liberalib. Urbis Romæ & C. Politanæ.

partiment

partiment where the yong ſtudents who were train'd up for the miniſtery had their *common Dormitory and Hall* with other convenient Roomes: under the charge of ſome grave Guardian: having a Maſter to inſtruct them in Arts, and another to overſee their manners: all under the inſpection of the Biſhop: whom they did aſſiſt in the publick divine ſervice, according to their degree: maintain'd at a portion from the *Canonical dividend* of Dioceſan Tithes and Offerings: with a proſpect of being placed in the Churches of the ſame Dioceſs as they became vacant, nor to remove elſewhere without leave of their *Ordinary*. Theſe *Deacons*, [a] *Levites, Canons, Clerks*, or *Nurſlings* were the Probationers for the Prieſthood and the *Congregation of Canons* is [b] judg'd to have lay'd the platform of *Cathedral* and *Collegiate Schools* and the modern *Seminaries*. [c] Hither S. *Auſtin* when Biſhop of *Hippo* did not refuſe ſometimes to come and dine in the *common Refectory* among the *Presbyters* and *Clerks*, to countenance and overſee the *ſtudents* ſequeſtred to the ſervice of God, and entitled to the nurture

[a] Concil. Toletanum quartum Anno 633. In veteri lege ab an. 25. Levitæ tabernaculo ſervire mandantur cujus auctoritatem in Canonibus & S. Patres ſequuti ſunt, a 25 annis ætatis Levitæ conſecrentur: & a 30 annis Presbyteri ordinentur. S. Laurence *is call'd* Levita in Prudentius; *and a MS. Kalendar in Balliol Col.*

[b] *By* Binnius.

[c] Auguſtin. de communi vita Clericorum. Serm. 22. Ad Presbyt. S. 36.

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of the Church in thoſe days by a voluntary, and often by a neceſſary poverty: yet if any did embrace a married life and which conſequently admitted poſſeſſions (ſuch as were call'd ſecular) he admoniſhes them to be circumſpect, yet would by no means deny them ordination (though they quitted their title to the community.) After all this care Hereſies broke out, and contentions between the *Eaſtern* and *Weſtern Empire*, follow'd with an *inroad* of *Barbarous Nations*, whereby Religion was much eclipſ'd and Learning almoſt wholly exterminated.

§. 10. Come we therefore to a third period of *Chriſtianity* from the times of *Charles the Great*. *Italy* was now become *Gothiſh*; *Spain*, *Mooriſh*; and *France* ſpoke generally *Dutch*. *Germany* it ſelf but newly converted to the Faith. The Offices of the Church were then in *Latine*; a Language not well underſtood by many that did officiate; and by very few that aſſiſted at them. In theſe circumſtances the neceſſity of School-maſters greatly increaſ'd. Since the *good Grammarian* is now become previous, and in ſome meaſure conditional to the *good Chriſtian*: at this time the Emperor apply'd his latter years to the Learning of Arts and Sciences: call'd in from foraign parts Learned men in great numbers and among them that eminent *Britan Albinus*, *Alcu-*

Alcuinus or Gwyn (his Grammar is yet extant with us) at whoſe perſwaſion he erected the famous Univerſity of *Paris*. His ſon [a] *Lodowick the Pious* (in the non-age of that Univerſity) laid his command upon Rectours in their reſpective Churches to train up *ſtout ſouldiers of Chriſt* by whom God might be appeas'd. Hereupon, that order being ſlackly obey'd, Provincial Councels finding [b] a general decay of Piety through ignorance of the Holy Scriptures required that the ſeveral Rectors ſhould exhibite their young Scholars at thoſe Aſſemblies. Articles were drawn up upon which Arch-Deacons ſhould enquire in their yearly viſitation: by [c] *Herard* Arch-Biſhop of *Tours*; by [d] *Theodulph* Biſhop of *Orleans*; [e] *Walter* Biſhop of the ſame; by [f] *Hincmar* Arch-Biſhop of *Rheims*. *Whether their* [g] *Prieſt had a Clerke; and whether he kept School in the*

[a] Concilium Paris. An. 829. L. 1. c. 30. a Domino Ludovico juſſum & admonitum eſt, ut Rectores Eccleſiarum, &c. Unde omnibus nobis viſum eſt ut abhinc poſtpoſita totius torporis negligentia &c.

[b] Concil. Valentinum Anno 855. Quia ex hujus ſtudii longa intermiſſione, pleraque Eccleſiarum Dei loca & ignorantia fidei, & totius ſcientiæ inopia invaſit. Concil. Tullenſe apud Saponarias, Anno 859. Quia quod nimis dolendum eſt & pernicioſum maxime divinæ ſcripturæ verax & fidelis intelligentia jam ita dilabitur ut vix ejus extrema veſtigia reperiantur; & idcirco ingenti cura & ſtudio remedium procurandum eſt.

[c] 858. [d] 859. [e] 871. [f] 874.

[g] Walteri Capitula. cap. 6. Ut unuſquiſque presbyter Clericum & ſcholam habeat.

Church

Church. [a]These Schools were free and seem at first to have been chiefly to teach the [b] Lords Prayer & Creed, or perhaps the Psalter, at least some select Psalms; and what may amount to our Primer, only in *Latine*; though the meaner sort were permitted to say the Lords Prayer and Creed in their vulgar Tongue. Schools of *Christianity* which carried on others of a higher form to [c] prick-song, and the use of the pye with Grammar. The care of farther propagating divine and human learning was a common Head in the Councils of those Ages: still recommended to the Bishops, [d] acknowledged *the principal means whereby the commandements of God are declar'd and made manifest to the people.* Hence that Act of the *third Lateran* ([e] inserted into the body of rhe Canon Law and mention'd in our Chronicle

The Clerk was then to the Priest Companion in conversation, Assistant in Divine Service, Master of his School, and design'd Successour in the Living.

[a] Theodulphi Capitulare 20. cum summa caritate doceant: nihil ab eis pretii pro hac exigant: accipiant quod eis parentes caritatis studio sua voluntate obtulerint.

[b] Concil. Mogunt. 1. Anno 813. ut fidem Catholicam recte discant, & orationem Dominicam ut domi alios edocere valeant. Et qui aliter non potuerit, vel in sua lingua hoc discat.

[c] Capitulare Aquisgranense, an. 784. Psalmos, notas cantus, computum, Grammaticam per singula Monasteria vel Episcopia discant. Sed & libros Catholicos bene emendatos habeant. [d] Dis. 37. de quibusdam: quia in his maxime divina manifestantur atque declarantur mandata.

[e] Decret. lib. 5. tit 5. de magi: & ne aliquid exigatur pro licentia docendi. Quoniam Ecclesia Dei, sicut pia mater, providere tenetur, ne pauperibus, &c.

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of *Gervaſe* in the reign of *Henry* the ſecond.) "Whereas the Church of God as a tender mo-"ther is bound to find ſuch as ſtand in need, "both in what belongs to their bodily ſuſte-"nance and in what may conduce to the im-"provement of their ſoules, leaſt convenience "of reading and advancement in learning "ſhould be withheld from the poor who can-"not be aſſiſted in it by means from their Pa-"rents, be there a competent maintenance in "every Cathedral Church allow'd a Maſter to "teach freely the Clerks of the ſame Church "and the poor Scholars: that ſo the Teach-"ers wants may be relieved and a door ſet o-"pen for the ſtudious to attain Learning. This ſort of Schools might be better borne with becauſe Colleges have often ſome proviſions for the Collegers and means of preferment. But the complaint is, that "beſides theſe, "there are of late Grammar Schools founded "and endow'd in almoſt every Market Town "of England where the Children of the Town "are onely to be taughr gratis without any o-"ther allowance. Conſider we therefore though theſe Erections have been of late whether the practice be ſo modern. In the yeare 1215 it is expreſsly further enacted in the *fourth Lateran* [a] "that not onely in every Cathe-"dral but alſo in other Churches whoſe means

a Decr. l. 5. tit. 5. de magi. c. Quia nonullis&c.

"be

" be not able to beare a Divinity Lecture, there " be at leaſt appointed an able Maſter to be cho- " ſen by the Prelate with the Chapters conſent " to teach the Clerks of thoſe Churches freely " Grammar, and others according to his abi- " lity : and that a Prebends place be aſſign'd " every Maſter by the Chapter. This was or- dain'd in the times of King *John*, in whoſe Reign *Newbury* Schoole is ſaid to have been founded and endow'd with many other in ſe- quel which were ſuppreſt or continued by King *Henry* the Eighth, or King *Edward* the Sixth.

§. 11. Thus are we arriv'd at the fourth and preſent Age of the Church, being that of *the Reformation*, and about the times of the *Councel of Trent*. This Councel wanted not ſome men of Politiques profound enough. Theſe awaken'd with the revolution of National Churches; well adviſ'd that conduct of Con- ſcience, that is (if I may ſo ſpeak) of the Rea- ſonable ſubject, is moſt ſafely committed to ſuch as can render a reaſon; and that to the gaining Conſequences it is ordinate to deliver Principles; made eminent proviſion for Semi- naries [a] *whereinto poor mens ſons eſpecially ſhould be elected, not excluding the richer.* This order was accordingly put into execution in the Pro-

[a] *Counc. of Trent.* Seſs. 23. Ch. 18. Pauperum filios præ- cipue eligi vult, nec tamen ditiorum excludi.

vincial

vincial Councels of divers Countries: moſt effectually in that of *Milan*: where all their Offices with their particular charges are amply deliver'd by that eminent of Cardinals, the ſince canoniz'd *Borromæo*. Others in *Flanders* at the ſollicitation of Cardinal *Allen*: nor hath this conſtitution deviſ'd for the maintaining that power, then ſhaken, been wholly unanſwerable in the ſucceſs to its firſt intention.

§. 12. About what time upon the ſeveral diſſolutions of Religious Houſes in *England*, ſome Schools were reſerv'd, ſome erected: with general licence for well-diſpoſ'd Perſons to found others and endow them within a Mortmain by the State determin'd. According to which gracious liberty ſuch as have contributed to ſo pious a work ſeem to have *deſerv'd well of their Town*, For however we may be prone to judge of the forward accommodations of life, all is not in preſent food and raiment. There is improvement of mind, the fruits of diſcipline, not to be deſpis'd. A learned ſlave would ſell for more. A youth brought up at ſchool will be taken Apprentice with leſs mony then one illiterate. The broken Colt, tam'd Heifer, poliſh'd Diamond; known inſtances: nay, ground reclaim'd by culture will ſet at the higher rent. Grammar-learning is requiſite to very many honeſt callings:

lings; and with induſtry, faith, and other vertues qualifying for truſt, hath open'd a way for high preferment: nor is it a priviledg to be meanly priz'd by any people, to have ſuch education provided, that out of their children, in due ſeaſon, may be choſen ſuch as may beare the Office of the Miniſtry.

Hence too *accrues advantage to the State.* That inſtruments be fitted for emploiment imports; but more, that Officers of truſt be prevented with ſound principles. Miſerable is the face of any Nation where neither Schools nor Univerſities be frequented: no Law, no ſafe commerce: a general ignorance, and neglect of duty both to God and man. Now that Univerſities flouriſh, and Schooles are in many populous Towns erected, from thoſe places of public education eſpecially, perſons are ſent into all parts of the Land, ingag'd in the ſtricteſt bonds of Allegiance.

§. 13. Laſtly, *as to the Church, theſe Foundations have* to that *a more immediate reſpect.* The ſtatutes of theſe Houſes generally injoyne a diligent and decent attendance on the publick worſhip. Nay, learning well the firſt rudiments of Religion, and bearing a yoke of Government, prepares a people to be *more docile* under their proper Miniſters, ſtay'd in judgment, and compliant with the Diſcipline, as well as Doctrine,

Doctrine, of their Spiritual Pastors. Further, what is a manifest advantage, the salaries to Masters and exhibitions to Scholars provide in great measure that *the Church be not burthen'd:* since, upon supposition of their being withheld, Ecclesiastical Benefices are taxable to the breeding up of students, as, in fact, at the [a] beginning of *Queen Elizabeths* reign they were tax'd a thirtieth part. [b] When the Fathers at the Councel of *Trent* assembled, had propounded a fair Model of Seminaries knowing the advantages that arise to Religion from Learning, and the necessity of endowments to the attaining those advantages, till such endowments could be had, for the immediate bringing that designe to effect they levied a Tax *on all the rents assign'd for the Bishops, and the Chapters Table, on the profits of all Dignities, Personages, Offices, Prebends, Portions, Abbies, Priories, Benefices as well of Regulars, as Peculiars, on the Fabrick of Churches, and other Religious Houses; on Colledges, Corporations, Guilds and Fraternities, Monasteries, and Exhibitions.* Of such importance was this work by them then esteem'd: as indeed it hath since prov'd a great accession to the relatives of that exempt

[a] *Injunctions by Queen Elizabeth, 1559. the twelfth Art.*

[b] Conc. Trident. Sess. 23. cap. 18.

and peculiar juriſdiction; and firmeſt ſupport of the Papal throne.

§. 14. Now the better to form in us a right ſenſe of what regards we ought to beare to theſe worthy Patriots, whom God rais'd up to be Founders and Benefactors, it may be not improper to examine in what poſture the ſtate Scholaſtick was found at the entrance of King *Edw.* 6, upon the Government. It is well known that a great part of the former Teaching was in Monaſteries. [a] Now there were in England 118 Monaſteries of Royal Foundation whereof 27 mitred Abbots: and 2 Priors held their Eſtates in Barons Fee, and gave vote in Parliament. All theſe were diſſolv'd with the others which were many more during the Reign of K. *Hen.* 8. Firſt [b] 40 of the leſſer by *Cardinal Woolſey*: with the leave of *Clement* 7. [c] then ſuch as were under two hundred pound per annum to the number of 376: [d] afterwards the greater: [e] the year following, the great Priory of *S. Johns of Jeruſalem.* [f] At laſt, all Hoſpitals, Chantries, Schools, Colleges were without any condition given into the Kings hands: to be diſpoſ'd of according to his better intentions. Then was the

a Coke *upon* Littleton. Lib. 2. Cap. 6. Sect. 137.
b 1524. c 1536. 1538. 9. 40. e 1541. f 1546.

ſurvey

ſurvey of *Eaton* and *Wincheſter* Colleges return'd up: but the death of the King that year interpoſ'd between the Act and its utmoſt Execution. [a] *Henry* the fifth when he ſuppreſt the Priors Aliens, had thoughts of going farther, but was diverted upon a French War by the prudent addreſs of that moſt vigilant and Reverend Prelate *Chichly*. Strange may it be thought here why the Lords Spiritual and Temporal ſhould agree with the Commons to put up theſe Bills to King *Henr.* 8. in ſo unlimited a manner: [b] unleſs it did argue, as to the incumbents of thoſe Monaſteries and Chantries, a publick diſſatisfaction about their having anſwer'd the pious intention of their Founders: and as to the King, an affiance in his Royal purpoſe to ſettle thoſe means in a more decent and convenient order for *the ſervice of God, and ſafety of the Realm.* And indeed having diſpoſſeſſed the Monks that had intruded he reeſtabliſh'd [c] *Canterbury*, *Wincheſter*, *Ely*, *Norwich*, *Worceſter*, *Rocheſter*, *Dureſme*, *Carliſle* upon Dean and Prebendaries: erected upon a new Foundation *Weſtminſter*, [d] (*Oſney* firſt, then) *Oxford*, *Gloceſter*, *Cheſter*,

a 1415.

b 37. Hen. 8. *For as much as it is right well known that the ſaid Governors or the greateſt number of them hitherto have not, nor yet do uſe &c. And for that the Kings Highneſs of his godly and bleſſed diſpoſition &c.*

c *Biſhop* Godwyn. Rerum Anglicarum Annal. l. 1. Henry 8. 1539.

d 1540. *tranſlated* 1546

Peterborough, *Briſtol*, into Biſhopricks, [a] and had before him the project of other Collegiate Churches to be erected in the place of eminent Monaſteries, upon a fair proportion for maintenance of *Divine ſervice*, *Hoſpitality*, *Learning*, *Alms* and other *neceſſary expences*. Much of this drawn up, firſt in an ample ſcheam, then contracted, at laſt, his death intervening, was lay'd aſide. Thus ſtood the affaire: *Monaſteries diſſolv'd: Appropriations*, that is, once Church-Revenue *ſold*. Indeed *the erecting of Free-Schools recommended to Purchaſers*; which ſhew'd the good inclinations of the King to the work, however not fully accompliſh'd in his life time.

§. 15. After his deceaſe, the Parliament [b] paſſ'd an Act for taking away the remnant of thoſe Houſes not yet actually diſſolv'd; but with a diſtinction between Religious and Superſtitious uſes, and with reſervation of ſome places by name. (Whether experience had rectified their former opinions, or that they did repoſe leſs confidence in Governors during the minority, then in their natural King.) Schools were among other pious uſes reſerv'd in that remnant. [c] Hereupon Commiſſions

a *Records in the Augmentation Office.*

b 1 Edward VI. c *Office of the Augmentation of the Kings Revenue. Warrants, Surveys, Erections of Schools,*

are

are issued out by a set day returnable. The Surveyors of each County, after Examination upon the place, return Certificats sign'd: among the rest, "where a Grammar-School "had been continually kept, with the Reve- "nue of what Chantry, who the Incumbent, "what stipend, and whether fit to be continu'd. Then were Warrants made from the two Commissioners to that purpose authoriz'd, and sent to the Auditour and Receiver of his Majesties Revenue in the respective Counties, to continue the School, and pay the Master out of the Crown-Revenue, till farther order. The salaries were but small, as in a dry rent charg'd on old Tenures: and those Priests were otherwise assistant at the divine Service. A Table extracted from several Warrants all dated July 20. 1548. and in Parchment engross'd, might be here inserted for 25 Counties: but the provision of it self amounted to some stay, yet no great relief. One or two instances may be not ungrateful whether to the curious, or judicious Reader; shewing the County, the Town, the former Title, the Incumbent, and Revenue continu'd.

Herefordſhire,

Ledbury, Trinity ſervice, *Richard Wheeler.* 3 *l.* 11 *s.* 3 *d.*
Bosbury, Pariſh Reven. *Tho. Keyling.* 2. 9. 9. *ob.*
Richards Caſtle, Serv. of our Lady, and St. *John Baptiſt. Jo. Parkyns.* 4. 16. 7.
Pembredge, Serv. of our Lady. *Jo. Roode.* 3. 13. 0.
Kyngiſland. two ſtipendaries at the Alter of our Lady. *Jo. Hartley.* 8. 4. 3.
Delwyn. Chant. of S. *Nicolas. Tho. Nicolls.* 3. 11. 6. *ob. q.*
Kynnerſly, Lands finding a Prieſt. *Will Pyke.* 6. 2. 0.
Bromyard, Lands to find a Prieſt. *Jo. Battenall.* 3. 9. 11.
Yardſley, Lands and Tenements to find a Prieſt. *Will Stone.* 4. 13. 10.
Bucknell, Lands and Tenements to find a Prieſt. *Laur. Johnſon.* 5. 6. 8.

Oxfordſhire. Cheping Norton. Trinity Guyld. *Hamlet Malban.* 6. 0. 0.
Herefordſhire. Ayſhewell. the Guyld. *Thomas Daye.* 6. 13. 4.

Beſides theſe and divers others throughout the Land, continued, as may ſeem, for the laying the

the firſt grounds of Religion and Orthography, the ſame moſt Religious Prince, in lieu of many Country-Schools formerly ſuppreſt, erected a new ſeveral others in many Towns; in *Sherbourne* principally Dorſetſhire, and after that form *Macclesfield*, Cheſhire. *Chelmsford*, Eſſex. *Leominſter*, Herefordſhire. *Grantham*, *Louth*, Lincolnſhire. *Morpeth*, Northumberland. *Shrewsbury*, Shropſhire. *Bath*, *Bruton*, Somerſetſhire. *Stafford*, Staffordſhire. *S. Edmondsbury*, Suffolk. *Brymycham*, *Nun-Eaton*, Warwickſhire. *Marlborough*, Wiltſhire. *Stourbridge*, Worceſterſhire. *Sedburgh*, Yorkſhire. All of them upon conſiderable Revenue eſtabliſh'd: however partial any modern Hiſtorian hath appeard to the fame of that moſt worthily renown'd Prince.

Under the Government of Queen *Mary* ſome Foundations were yet added: ſhe was a Lady not leſs accuratly bred then highly born. The unhappineſs of her Reign conſiſted in troubles from ill ſubjects; and, more in giving way to privat reſentments, heighten'd by the Artifice of thoſe men, who knew no way ſo effectual to ingratiate themſelves with a power they had abjur'd, as to be officious in impeaching their Brethren more innocent then themſelves: wherein ſhe hearken'd to her own Princely motion, gave tokens of innate Clemency: zeal for the Religion ſhe profeſt, and a propenſion to favour whatever belong'd

to

to learning. *Banbury*, Oxfordſhire. *Boſton*, Lincolnſhire, may teſtify that: nor would it be paſt over in ſilence, that the ſalaries of the Beadles in the Univerſities are ſtom her Royal donation.

§. 16. But a far greater acceſſion came during the long and flouriſhing Reign of Queen *Elizabeth*. This gracious Princeſs receiv'd the Crown from her Siſter much in debt, was embroyld in divers and chargeable Wars; yet found ſuch Bleſſing upon her Councels and conduct, bore ſuch piety and love to learning, that ſhe did in great meaſure effect what her Father had deſign'd, and her Brother ſo happily advanc'd. Her firſt liberality was, [a] *to diſcharge Hoſpitals and Schools of firſt fruits and Tenths*: after that, the [b] *Statute of proviſion*, by which all Colleges at this day ſubſiſt. Laſtly, *the* [c] Act ordaining *the Commiſſion for Charitable Uſes*. A Seal of publick Truſt added to all Charities: not long before her death. A law by which the Throne is for ever warranted againſt Sacrilege, having appointed ordinary means to redreſs abuſes, the pious intention ſtill preſerv'd. But in particular her own Royal Foundation the moſt famous School of *Weſtminſter*: ſupplying a noble part of each Univerſity beareth witneſs to her zeal comprehenſive of both: after which muni-

[a] 1 *Eliz.* [b] 18 *Eliz.* [c] 41 *Eliz.*

ficence

ficence, I need not inſtance in leſſer donations. This inclination of her Majeſty once known, excited like affection in her ſubjects of all ranks and eſtates upon the firſt fervors of the Reformation: nor did Biſhops onely, and men of dignity and place in the Church, but the ſecular Nobility alſo and Gentry, the Judges, Mayors, and Aldermen, with the more wealthy Citizens, with much devotion raiſe up monuments of their love to the places of their birth or ſettlement, in making proviſion for their Inſtruction. And this *Virgin Queen* may be obſerv'd in her Charters to ſuch Corporations, to have taken a particular delight in *adopting* thoſe Foundations *into her own Name*, [a] being not aſham'd, like a tender Mother, to take into her eſpecial care the breeding up *the Children of her Country*. Should I here recount by name the ſeveral Schools by her endowed, augmented, or at leaſt erected, I ſhould anticipate the greateſt part of what Hiſtory could follow. In a word, *the Tax*, which at the beginning of her Reign had been laid *upon Eccleſiaſtical benefices* for the maintenance of Students at the Univerſity, was *no longer continu'd*: ſo far had the Church repair'd her almoſt fatal Diſſolution

a *The Clergy at* Paris *recommend to* Hlodowig *and* Hlothar *ſetting up three publick Schools at convenient parts of the Empire.* Quoniam ex hoc facto & magna utilitas & Honor Sanctæ Dei Eccleſiæ & vobis magnum mercedis Emolumentum & memoria ſempiterna accreſcet. Concil. Paris. Anno. 829.

§. 17. Not long after the Queens deceaſe, ſome men of no mean reputation for Wiſdom and place, upon whatever occaſion or ground of conjecture, repreſented theſe foundations as too numerous. The great Advancer of learning, purſuant to that preſumption, labors with King *James* to diſannul *Suttons* Will, as to that point of the intended Teaching of Children. Upon ſuch like ſuggeſtions was the accompliſh'd *Sir Robert Dallington* (as is ſaid) really diverted from ſetling twenty pound *per annum* on his fair School-houſe at *Geddington* in *Northamptonſhire*, where he was born. Now if ſuch opinion took place ſo long time ſince, which notwithſtanding, Schools not a few have been erected in the Reigns of King *James*, King *Charles the firſt of bleſſed memory*, and are daily under *our preſent Soveraign*: with much more force ought it now to prevail. There are yet living, who (as I am credibly inform'd) would have beſtow'd *Fellowſhips in the Univerſities*, were they not diſſuaded from that ſort of Charity by men on whoſe parts and integrity they repoſe intire confidence, as having in other cauſes had experience of them. Divers perſons of Catholick principles, who pay Reverence to Antiquity, ſubmiſſion to Councels and Canons, who no leſs approve the Prudence then the zeal of Founders, as ſeeing great uſe and neceſſity of Free-Schools, yet believe in proceſs

proceis of time they may grow too many; and from ſome occurring appearances, perhaps, they have been apt to conclude that they are ſo: the reſort of the whole Queſtion is therefore, *whether the Engliſh Free Grammar-Schools be overproportion'd to the occaſions of the Church and State of England.* The cauſe imports, eſpecially the eſteem of later Founders, and direction of preſent Charity: but withall, it is exceeding perplex'd to ſtate what profeſſions have need of learning: and define within what proportions of men any profeſſion ſhould be ſtinted. Then for Schools, to compute their Number; diſtinguiſh of their nature, diſcover their true Revenue, carrieth with it no ſmall difficultie; yet more then all this muſt go to the right determining the caſe propoſ'd.

§. 18. The firſt neceſſity of raiſing Learned men, is for the Church. About 10000 Pariſhes in England and Wales duely to be ſupply'd with Paſtours. Add hereto Dignities, Curacies, and whatſoever elſe may give Title to H. Orders; not omitting the Plantations: the reſidue of Eccleſiaſticks hath been judg'd ſome 5000 more. A great Harveſt requireth many Laborers. Thoſe therefore that attend on the preparatory part, Incumbents on Schools and Colleges in the Univerſities would be not a few.

But

But might not the *Collegiate* and *Cathedral Schools* furniſh ſufficient to this exigence? Thoſe who underſtand what of theſe are remaining in England, whereof ſome are little more then Choral, and what proportion of Scholars are maintain'd in each of them, with the fall of places yearly, are convinced how vaſtly ſhort of the neceſſity that ſingle ſupply muſt needs be: ſince in Collegiate Schools, and their correlative Colleges, not the ſtanding Bodies come here to be conſider'd, but the ſucceſſion. Beſides theſe therefore, in ſuccor to a Church left almoſt deſtitute at that juncture, ſeveral Country Schools have been erected, not onely in ſome Market Towns, but elſewhere: with freedom to the poor Inhabitants, and convenience to thoſe who need not make uſe of that priviledge. Theſe proviſions, as Rivulets ſcatter'd through the Vallies, have render'd the breadth of the whole Land fruitful: which benefit could not have been ſo conveniently deriv'd from the greater collection of ſeminaries; not *upon Church Exhibitions*, becauſe an exhauſted Church, in many places ſcarce able well to ſuſtain its Paſtours, could ill defray the training up ſuch Students as ſhould be for ſupply neceſſary: nor *upon Penſions from home*, for, where Cures are great, and maintenance hardly competent, if the Parent muſt purchaſe all at the full rate, the conſequent Benefice would rarely refund the charge of Boording

Boording abroad, and Schooling; both which circumſtances upon Free-ſchools inconſiderately diminiſh'd, have in themſelves a manifeſt tendency to render the Miniſtry of the Church of England impracticable.

§. 19. Nor would leſs diſ-ſervice redound to the *ſtate Civil* then *Eccleſiaſtick* from ſuch diminution. *Counſellers at Law, whether civil or common*, in a Nation ample and mercantile, and in a Church aptly organiz'd and order'd, cannot be a few: and that Courts of judicature adminiſter right judgment, would be, not in the Law onely, but in Arts of reaſoning and utterance, not unlearned. The *Militia* of the Bar is a *ſtanding Army* by Parliament allow'd: the ſureſt Life-guard of King and People, ſince other force ordinarily in a well ſettled Government is onely to protect the Miniſters of Juſtice, and execute their Decrees. As to [a] multiplying Law-ſuits and immoderate charges, orders for the Regulation of thoſe Courts have in no ſmall meaſure provided againſt them: though, I know not, whither with ſome advantage, as to thoſe points, in the Civil Law; where a ſuſpicious allegation is preſently ſtifled by the Oath of Calumny, and the Bills of Expence tax'd by the Judge. But the deciſion of this I ſubmit to the impartial and more experienc'd: this

[a] Stat 3. Jac. 7.

in-

inſertion might have ſeem'd forreign to my Argument, had not the clamor againſt the Relatives and Retainers upon this noble Faculty been ſo managed to the Odium of Schools, that it could not be wholly omitted.

§. 20. There is another occaſion for Learned men, which nearly concerns the welfare of our State. In 25 populous Cities, and 52 Counties, *Practitioners of Phiſick* may be ſome hundreds (there being Hoſpitals not fewer) whereof many have in their life given proof of excellent learning, and at their death left eſtates not inconſiderable.

Theſe ſuperiour Faculties, as they conſiſt of men to whom learning and Induſtry, is of abſolute neceſſity, raiſ'd Fortuns not always requiſite; ſo cannot they be well exerciſ'd without the miniſtery of ſubordinate Profeſſions. *Attorneys, Sollicitors, Scrivenors*, have their honeſt uſe. [a] The Juſtice of contracts is beſt preſerv'd by thoſe that are leaſt diſtracted from attendance on their privat occaſions: and muſt *Lawyers and Juſtices of Peace* have no *Clerks*, (to omit the *Clerks of ſeveral offices* in Courts of Judicature) or muſt means of their Education be with-held? nay, the Nobility and Gentry require ſervants of different abilities; and education. The Doctors credit, and

[a] C. de Profeſſorib. & Medicis, l. 6. Medicos & maxime Archiatros.

what

what of more momenr depends upon it, the life of the Patient may miſcarry through the ignorance of an *Apothecary*: and *the Chirurgion* by forreign diſcourſes be more accompliſh'd. *Bookſellers*, *Printers*, have been for learning very famous and Inſtrumental to it: briefly, knowledge of Grammar is of uſe in *Navigation* and in *Travel*, and in moſt of the *politer Handicrafts*, in its degree; for (as the Roman Surveyor ſaith) *an Architect neither is nor ſhould be as good a Grammarian as* Ariſtarchus, *yet not illiterate*: *nor as good a Muſician as* Ariſtoxenus, *yet not unmuſical*: *nor as good a Limner as* Apelles, *yet not unskilful at deſigning*: *nor as good a Founder as* Myron *or* Polycletus, *yet not ignorant of the way of moulding*: *nor again, as good a Phyſician as* Hippocrates, *yet not unacquainted with the Grounds of Phyſick*: *nor in the other Faculties ſingularly eminent, but not ignorant of them*: even in hedging and ditching men of improv'd ſenſe and forecaſt, that comprehend Lines and Numbers, and Seaſons, will be Maſter Work-men among the other Laborers: nor is it for the particular or publick more advantageous, that any who may honeſtly hope to arrive at the Grand Jury-man, or to aſſiſt in the Government of his Corporation, be a meer Plough-man or Grazier.

§. 21. What hath been on this occa-

Vitruvius *of Architecture Book* 1 *Ch.* 1.

ſion by ſome alleadg'd, that a ſurcharge of poor Scholars draws inconveniencys with it to the publick muſt reaſonably be allow'd. The conſequences are doubtleſs bad enough. All is ſumm'd up in this. *Too many Eccleſiaſticks muſt either amortiſe an over-proportion of the Land*, which creates envy, *or live indigent*, which expoſeth to contempt. But here it is worthy to be conſider'd, whether the caſe may not ſo fall out, that neceſſary emploiment may be wider then competent maintenance. [a] Counſells do provide, that in Monaſteries and religious Houſes greater numbers be not maintain'd then the means of the place will ſupport: nor *Clerks* multiply'd beyond the occaſion of their Churches. But here *the ſame Cure of ſouls remains, as when the Church-Revenue was greater.* This condition deſerves pity, not ſcorn; *rather that the poor Vicarages be augmented, then the Vicars diminiſh'd.* In this low eſtate that many Congregations are not left deſtitute of the means of publick worſhip, and all the benefits that accompany it, is, in great meaſure, owing to the opportunities of learning, ſo largely provided by charitable benefactions: ſo that *they who would depopulate the Clerks, are fellow-laborers with ſuch as would exterminate the Prieſts and Biſhop.* In *Iſrael* a

[a] Concilium Rhemenſe primum An. 813. cap. 27. Ut in civitatibus & Monaſteriis non major numerus ſervientium Deo mittatur quam poſſibilitas eis miniſtrandi fuerit.

twelfth

twelfth part ſerv'd at the Altar, and was inſtated in a tenth part of the increaſe of the Land. An unlimited proportion of attendants on the work of the Temple might divert from the function of the Magiſtracy, the exerciſe of Arts and Labor, and the guard of the Country.

§. 22. But that *England* ſhould be *overſtock'd with Scholars* for the occaſions of the Land, *is not ſufficiently concluded from the late civil Commotions*: if we will be ſtill looking abroad for the cauſes of divine diſpleaſure, it is precarious to fix it upon this Education. Grand Authors of the Troubles were Politicians of a higher form; and noted Officers that executed their deſigns were many men illiterate, pure Inſtruments, beneath ſuch ingenuous breeding. Beſides, if ſome bred up under this diſcipline have fail'd of their duty, through a deceiv'd or deprav'd judgment, notwithſtanding all engagements to the publick and long habit of privat obedience; muſt the Maſter be cenſur'd? as though the Miniſter or Magiſtrate reclaim'd all,

Nor yet can this aſſertion be certainly collected *from our preſent Diviſions*, the equally pernicious effects of thoſe diſmal Diſtractions: for as through the divine goodneſs in theſe benefactions no remarkable *failleur* appears among us in the carrying on his publick ſervice, ſo need not any certainly that are in holy Or-

ders be unemploy'd, if in the common Faith there were Unity of Affection.

§. 23. *Neither* can this exceſs of learned men be neceſſarily *infer'd from the diſcontents of others.* Much heed ſhould not be giv'n to caſual complaints of ſuch who are always apt to conceive their proceeding ſhort of their merit. For whither ſhould we turn over theſe ſupernumerary Scholars? To the more profitable Plough? Alas! Corn is a Drug. Farmers through up their Leaſes, they are ſo undon with Plenty. To grazing? Wool bears no price in the Market. But yet to other more beneficial Manufactures, the Tailer, the Hatter, the Weaver, others; theſe abound with men, want work. All Trades think themſelves overſtock'd: ſome have fancied the World to be ſo, that if men did not in Wars kill one another, they muſt eat one another. This ſuppoſition may yet be perhaps ill-grounded. All men are not thriving in any profeſſion. Some in all would live alone upon the Earth. Magiſtrates here moderate and by the Prudence of their Orders *remove obſtructions to Trade,* that Work be not wanting to the Induſtrious; as alſo *provide encouragements for Induſtry,* that Laborers be not wanting to the Work.

§. 24. *Neither* yet can this abundance of Scholars be enough evidenc'd *from the multitude of Country Free-Grammar-Schools:* for, if the matter be nearly regarded, many of theſe Foundations by their conſtitution or narrow Revenue are onely Nurſeries of Piety and Letters, as *preparatory to Trade.* This diſcrimination in every County duely made, would depreſs the ſwellings of minds poſſeſt with prejudice ariſing from the growing numbers of theſe Houſes of all ſorts, yet ſuppol'd to prepare men for *an unactive Life onely.* A wiſe Commiſſary will ſoon diſcern what paſſeth barely for muſter, from what is firm and effective. Some Counties, both in *England* and *Wales*, ſlenderly provided of the conveniences of this Education. In *Wales*, where ſome Counties have good eſtabliſhments, others not any, yet that defect is in no ſmall meaſure repair'd by *the Marches*, *well fortified* with theſe Foundations in more then ordinary number, through *Herefordſhire*, *Shropſhire* and the reſt: elſewhere in *England* a Free-School, ſometimes not erected, or without Scholar, or without School-houſe, or unendow'd, or with incompetent endowment, or arbitrary for a Towns convenience, and revocable at the Patrons pleaſure: ſome wholly, very many in part, having ſtocks to bind out for Huſbandry or Trade. At beſt, the maintenance but of very few in a County, ſuch as may

vindicate Masters from being necessitous and contemptible; of the rest scarce what may invite the able, and give them freedom to be diligent. This preparation is not like to give terror to the State, though the provision may minister some relief to the Church.

§. 25. Whether it were *Hen.* 8. by dissolving Monasteries, and alienating their possessions: or his *Norman* and *Saxon Predecessours* that erected them, and by the Indulgence of Popes annex'd Benefices to them, made their Lands Tith-free, or occasion'd the Tith of them to be redeem'd at a mean composition; whether of these parties it was that impoverish'd the Church, is controverted. Farther how far what is devoted to God upon false suggestions is confiscable to the King. Again legal settlements upon the faith of Kings and Popes how advisable it was to move, I suppose the privy Counsel then concluded for Church-revenues granted to Votaries tith-free, were in effect so to their Tenants, who also upon the attainder of their Land-Lords had the opportunity of præemption. But to pass over these nice points. The Free-Schools have bred up such Pastours as have much dispell'd the ignorance that had over-spread the whole Church: and with the better men cut of that entail of contempt under which the Parochial Curat so long lay.

And

And indeed had Free-Schools furnish'd *meaner Vicarages onely*, they might then have been born with silence: but from these Nurseries have been sometimes taken such who passing through subordinate steps of preferment have been at length seated in the highest pitch of Ecclesiastical Dignity; the Seat of Princes. Arch-Bishops have founded Free-Schools; and if Piety, Prudence and Learning by their King approv'd have advanc'd any to that Seat which at times hath been with like Vertues adorn'd by Persons of Noble and Royal extraction, what room is left for envy? By such steps have others ascended in the State to great Trust. Why then should it seem cause of offence to any that in a matter of highest moment to be manag'd with Prudence and Courage the scrutiny should not alwaies run upon favour or wealth? *Princes would not be confin'd* to employ men of title or mony, but in some Affairs of State require abilities well purchas'd at the expence of both the other. *Should then the Lord of all have less choice in his Ministers*? Indeed if the certain labors and danger of the Sacred Function be put in the Ballance with the possible honour and profits, there is no place for just resentment that either *Nobles* or *the sons of the Menu* (as one stileth those that are born of the Commonalty) should partake of both indifferently.

This place ſeems proper to rectify an opinion about *the multitude of poor conceiv'd to be bred up to Learning.* That I may keep cloſe to our age and Nation, the Gentry, the *Plebeians*, and the poor conſider'd, of thoſe that come to the Univerſity, the poor Servitour in all Colledges is for number inconſiderable. The *Plebeian*, that is, ſon of the Yeoman or Trades-man, not many, and for ſubſiſtence oftentimes not worſt provided for. May not then this ungentle Reflexion, however let fly, light upon the yonger Sons of the Gentry. There are Privileges in the way of an ingenuous Education allow'd the poor, and ſince upon the iſſue of an unnatural War, or otherwiſe, many Families of Gentlemen may have render'd their Children honeſtly poor, nothing but an averſneſs to learning can *diſpauper* them. But ſuppoſe we otherwiſe, *Obſcurity of birth is no Canonical obſtruction. The poor receiv'd the Goſpel:* and ſure they that receive it, may deliver it. There is an honeſt ambition in many of mean Fortune: Generous ſeeds which would be cheriſh'd. The Jewiſh Doctors enjoin *Children* be *taught a Trade*: *but above all Trades the Law.* The better gifts all ſhould follow: though all cannot in the ſame degree obtain.

§. 26. The temper of the world in *variety of diſpoſitions* as in *diverſity of Sexes* is order'd

der'd by a Providence more then human. But, beſides our own inclinations, the will of Parents, our fortunes narrow or over-large alike avert from attendance on ſtudies, and determine our counſels ſo, that we are diſpoſ'd by a choice mix'd with neceſſity. But work to be ſure directs as to the number of Laborers, though ordinarily reward excite induſtry. He that ſaith *England is over-ſtock'd with Scholars for the proportion of its preferments, and for its employment for Lettred Perſons*, would do well ſeriouſly to conſider who may with any right be term'd a *Scholar*: what is to a modeſt mind *preferment*: and how large the *employment for Lettred Perſons* is in ſo great a Church and State. Suppoſe we therefore firſt adult proficients, ſuch as are fit to be employ'd and may need as well as deſerve, to be prefer'd to a ſubſiſtence: what, I mean, may not diſcredit their profeſſion, and may comfort them in their labors. Then, not inſiſting, at preſent, upon other of the ſuperiour Faculties, regard we nearly the occaſions of Divinity. This Emploiment is large; as converſant about divers Millions of Perſons in *England* and *Wales*. It is of neceſſity; as wherein the care of Souls is concern'd. It muſt be perform'd with diligence, fidelity and prudence, as being the Lords work. Compute we therefore the yearly number of Inceptours in Arts in the Univerſities: in both perhaps about three hundred

hundred by which number 15000 Incumbencies or Titles being divided, will produce a Quotient of more years then Maſters, after their commencing do uſually attain unto: in which the Succeſſion of Miniſters circulates. But muſt the collation of H. Orders, or benefices be *reſtrain'd to degrees*? What the Canons of the Church and Statutes of the Realm, have not poſitively injoin'd neither doth this diſquiſition ſuggeſt: but becauſe ſome knowledge in Languages and Arts with skill in the H. Scriptures hath been ever accounted preparatory to the Miniſtry; becauſe proficiency cannot amongſt us be otherwiſe more publickly known, and becauſe dignities have been uſually confer'd upon thoſe, who by this means have been found eminent, I know no Argument in this caſe more decretory. This alſo, with other proofs, Biſhops doe reſpect as a good teſtimonial: and Arch-Biſhop *Chichley* did in his time order that Livings of the *greater value* ſhould be confer'd on Perſons that had taken the *higher degrees*.

Before this account paſs for evidence it may reaſonably be demanded whether many are not uſ'd in the Church *before any of the compleat degrees* taken. To which this reply will be offerd, that if many leave the Univerſity before the taking of ſuch Degree, and enter upon employment, a great part of them afterwards return to take it: the reſt were they not

ſtreight-

ſtreightned in maintenance or perhaps incumber'd with domeſtical cares would *proceed*; and therefore, further, towards ſatisfying the demand, if we reſume the former calculation, not one in five will be found to arrive at 50 years Maſter: ſo large is the period of ſucceſſion aſſign'd. Indeed *the matter* in queſtion is in its own nature *incapable of full demonſtration* becauſe *the term of Life is uncertain*. Such eſtimate however as may neareſt approach truth is needful to direct practiſe. And, unleſs a Paralogiſm can be diſcover'd in the preſent account, it will remain highly probable that there are not too many Scholars in *England* for the neceſſary emploiment for lettred Perſons, whatever the proviſion for them be.

§. 27. Neither want there grounds of conjecture that the number of *Free-Grammar-Schools is not exceſſive*, elſe what means it that ſo many *privat* ones are every where judg'd allowable: that divers Pariſhes find themſelves neceſſitated to entertain *Maſters upon a voluntary contribution?* no ſpecious reaſoning can conclude againſt experience. With far greater reaſon do the *Canons of our Church give liberty to all Vicars and Curats* to take out a licence to teach Grammar. And *the Canon-Law* forbids under ſevere penalties the not granting freely, that is without purchaſe, ſuch

licence

licence to any [a] *perſon duely qualified deſiring it.* Much better Catholicks are they therefore that have promoted the good inſtitution of many by providing maintenance for Teachers, then thoſe who being otherwiſe diſpoſ'd propagate evil ſurmiſes to the diſparagement of theſe Charities, and avert the purpoſes of ſuch who had intended further incouragement to Learning.

§. 28. *Free-Schools not too many!* (will they ſay) *the caſe is plain, for where are there any ſuch in England?* Hereupon with heat enough urge *the intention of Donors every where abuſ'd: ſalaries paid, yet tutorage, for all that, no where remitted*: not without ſome imputation upon Maſters, as from the Canon-Law of a certain *ſpecies of ſimony*: but, as to this, more cannot in equity be deſir'd then that the number of Free Scholars be proportion'd to the Revenue: [b] if the maintenance be not competent, Maſters may require moderat conſideration for their Labor: what is offer'd, they may receive; however ſufficient their allowance be. Onely provided that they regard the poor with equal diligence, and

[a] R. Moſes ben Maimon. tract. de ſtudio legis. cap. 2. Sect 6. Creſcat Lex & magnificetur.

[b] Joannes de Turrecremata ſup. Decr. 2. Part. in c. non ſolum. 1. q. 3. Si Magiſtris præfatis non ſufficiant ſtipendia Eccleſiæ vel ſi etiam nullum ſtipendium habent ab Eccleſiâ poſſunt exigere ſalarium moderatum: & ſi ſponte offertur, poſſunt accipere, etiamſi ſua ſibi ſufficiant.

affection

affection as any others what ever they pay: Charity would not that the painful Teacher be over-burthen'd to eaſe the [a] Rich Scholar: nor that the means intended for his relief be made a pretence to oppreſs him: but rather that a [b] Honorary be ſet him out according to his dignity and knowledge. The Prudence as well as Piety of ſome Biſhops hath appear'd in deciding this controverſie, where the ſtipend hath been narrow, and the freedom expreſſ'd in terms not particular; they have limited the number of ſuch as ſhould enjoy it to a juſt proportion. Arts, and Sciences, and Faculties, have Analogy with gifts Spiritual, and therefore the Law which enjoins *to impart our Temporals to ſuch as have communicated their Spirituals to us* holds in the Catechiſt as well as in the Prieſt: indeed *the ſame Peter is Paſtor of the Lambs as of the Sheep*. And after a ſort one lot is common to the School-maſter and the Miniſter; the flock, the warfare, the labor, the hope not unlike: but to dwell upon

a Gloſſa in pauperes gratis inſtrueret. Divitibus gratis laborem ſuum impendere non tenetur. *The Maſter may impart his doctrine freely, yet ſet a price on his Labor. The Lawyer rightly demands his fee for pleading. The Judge, Witneſs, Lawfully demand their charges to be born. The Biſhop his procuration at Viſitations* de cr. l. 2. tit. 26. Cum ex officii.

b 1. q. 1. cap. qui ſtudet Gloſs. in ſanitatis. Magiſter non recipit pecuniam pro ſcientia, quam dat, ſed pro labore vel honore, ſicut propheta recipit. Gloſs. Decret. B. 5. Tit. 5. cap. de Magiſt. &c. Beneficium ei conſtitui debet ſecundum dignitatem & ſcientiam ſuam ſicut advocatis.

this

this subject might incur a sinister interpretation. The more ingenuous of this Land, such as have regard to Learning, are not wont to undervalue the right manners of their Children nor the Tutors pains. The rest nothing can reconcile to put their Sons to that way of breeding, but a visible assurance that it shall in the issue turn to more advantage then it is ordinarily seen to doe.

§. 29. *The connexion between Church and State* hath rightly been observ'd to be *intimate*: their *interest*, *inseparable*: their *growth, state and declination uniform*: and the *crisis* of both in the neglect or favor extended to Schools. Learning, the Nurse of Civility and Religion, is ordinarily found in flourishing Empire: whether as cause or effect, or rather as being mutually productive each of the other; whereas in extreme degeneracy of manners a contempt of Teachers of its own nature and merit tends to farther calamity. [a] *Augustus* founder of the Roman Empire protected Professours. [b] *Domitian* the later *Nero* and last Emperour of the *Flavian* Family baniſh'd Philosophers the Town. *Trajan*, *Hadrian*, *Antonine* the Philosopher, and *Alexander Severus* all of them men of refind parts, and eminent for encouraging Lettr'd Persons;

[a] Sueton. Aug. 42
[b] Id. Domit. 10.

were

were alſo not unſucceſsful in their Government. [a] *Licinius* infenſe againſt *Letters* (which not for want of ignorance he would call *the very bane and plague of the State*) eſpecially the pleading in Courts of Judicature, and withal the *Chriſtian faith*, through his boiſterous and brutiſh valour, being of rude and ruſtical extraction embroyled his Country in Civil Wars, and with the blood of many thouſand Citizens, and his own, quench'd thoſe fiery Perſecutions which had for ſeveral Ages try'd the Church as in a furnace. [b] *Conſtantine* the founder of *New Rome*, and who render'd the Empire *Chriſtian* favour'd Learning. A Decree of his is extant whereby having granted "Phyſicians, and eſpecially Doctors "that waited in Ordinary on the Emperor, "or that had waited in Ordinary on the late "Emperors, Grammarians and other Pro-"feſſours of Learning with Doctors of Law to "be free from all publick charges with their "Wives, Children and all they poſſeſs, not to "be burthen'd with free-quarter in the Pro-"vinces, nor to bear office, nor to be arreſted, "nor impanel'd, nor bound to any Perſonal "appearance, nor moleſted (otherwiſe the "Delinquent to be puniſh'd at the Judges diſ-"cretion) he further adds his command, that

a Sextus Aurelius Victor, *and* Paulus Diaconus.

b C. de Profeſſoribus & Medicis. l. 6. Medicos & maxime Archiatros.

"their

" their wages and ſalaries be effectually paid " that ſo they may with more liberty attend " the breeding up many in liberal Sciences " and the Arts above mention'd. [a] *Julian the Apoſtate*, by an ungratious edict, worthy to be wrapt up in eternal ſilence, *ſhut up Schools againſt the Chriſtians*, and prohibited all Maſters of Rhetorick and Grammar to teach any of that Profeſſion thoſe Arts and Faculties which he fondly termed peculiar to the *Greek*, as he would have meant, *Heathen*, but his fall in *Perſia* prov'd infamous to the Roman name. On the other ſide [b] *Theodoſius* the Great ſettled large immunities on Students. Afterwards upon the incurſion of the Northern nations, while Schools were either *wholly neglected*, or *not competently encourag'd* (for both failings in their degree redound upon the publick) into what barbarity of Learning, manners and Religion did *Europe* ſoon revolt? and was not the ſtudy of the Holy Scriptnres, the integrity and Truth of divine ſervice at once with good Arts and Diſciplines reſtor'd? A paſſage which ſhall be ſubjoin'd take onely as an Argument of that light eſteem of this calling which is eaſy to be impreſſ'd upon the Vulgar by men true to their own intereſts at the

a Ammian. Marcellin. B. 21. Illud autem inclemens, obruendum perenni ſilentio, quo, &c. Greg. Naz. Stelit. 1.

b C. de Profeſſoribus & Medicis. L. 11. Grammaticos, Oratores, atque Philoſophiæ profeſſores.

hazards

hazard of others reputation. The ingenious *Boccace* in his *Decameron*; the first days discourse [a] *Novel* 4. had told a Tale of a Monk that having fall'n into a sin deserving the most grievous punishment yet with credit saved himself from suffering any at all, by recriminating upon his *Abbot*, the very same fault. This foul charge the Inquisitors appointed by *Pius* V. thought no ways expedient to remain upon the file to the scandal of the Brotherhood as taxing the Luxury of Friers in an Author so much in the hands of all *Italy*, and the most neighboring Countries, and therefore having eras'd *Monk* and *Abbot* they dextrously substituted *Scholar* and *Master:* as though that Relation were less sacred. Not to aggravate this disreputation beyond the jest, impos'd more to the convenience of the relators then the merit of the Subject defam'd; they who should goe about to perswade a suppression or diminution of Country Grammar Schools in *England* besides that they seem not duly to have examin'd the *occasions* of this *Church*: so neither understand they the *temper* of our *Kings and People*; donations however small have been in good measure rescu'd from the dissolutions of Religious Houses and preserv'd amidst the Sales of Fee-farm Rents: nay, even in the late Invasion of Church and Crown-Lands. Kings of Spain know best what matters are inconvenient

[a] *Edition at* Venice, Anno 1552.

and prejudicial to their Kingdome. Perhaps their Schools might be too many. The ſame degree of Light is not convenient to all eyes. Perhaps elſe their ſtate hath not thriv'd the better ſince the diminution of them. *Kings of England* have graffed upon theſe Policies, this conſcience; that *their Subjects pay them a rational obedience:* that *they ground their Faith upon principles of ſound knowledge*: and where men have fail'd of duty, their cauſe hath been pleaded by a ſuperior power: ſo that in the iſſue, thoſe principles and that reaſon of their ſubjects however a while clouded through prejudices, or through wrong inſinuations ſeduc'd, hath return'd upon them more powerful, then ſtanding Armies: hath ſtrook the Top-gallant of their ill-Victorious Fleets to waft home their natural Soveraign and the Royal Family: nor can there any ſurer pledge be given for a durable Loyalty to be tranſmitted to poſterity then a Conſcience rightly inform'd by good education.

§. 30. Since then the *Crown of England* hath been ſo munificent iu erecting, ſo chaſt in preſerving the Schools of this Land with their Revenues: ſince the Lords both Spiritual and Temporal with the people of divers ranks, have with no ſmall ſucceſs carried on the work: this work ſo neceſſary to the Church and beneficial to the State, let not our in-

ingratitude retard or fruſtrate. There are *corners of* the Land yet but *thinly furniſh'd* with theſe helps. There ariſe alſo not ſeldom perſons touch'd with ſtrong inclinations of diſpoſing ſome portion of what means God hath bleſs'd them with, to ſuch uſe as may beſt ſerve their Country. Amongſt other *charities*, ſome are apt to conceive what is *extended* to *children*, to be *to the publick, not the leaſt fruitful, and to them moſt helpful, eſpecially wherein it improves them in knowledge, and good manners*: and thereupon would determine upon that object, if the occaſion were evident. Now if convenient place offer, as ſuch foundations have been argu'd, to bring a local and publick benefit, ſo that they do not neceſſarily overſtock the Land with Scholars, but rather improve ſuch as ſhall deſign that way, this inſtance may render ſomewhat probable: that *from thoſe Counties where are hardly any Free-Schools, there come not the feweſt Scholars to the Univerſity, though not allways ſo well grounded as where better means of Learning is publickly afforded.*

§. 31. Now as *prime Founders* are worthy to be had in perpetual and bleſt memory; ſo *following Benefactors*, which have left any Augmentation of Revenue, deſerve no leſs to be celebrated for their like pious affection. Were the particular ſalaries of

Maſters throughout the Land, as in a Table ſet forth, it is not to be fear'd leaſt their ample patrimony ſhould excite the Covetouſneſs or Envy of the Reader: nothing rather might ſeem a more effectual motive to the well diſpoſ'd to enlarge their beneficence, then the weighing the aſſiduous labors of Teachers againſt their incompetent maintenance. Be it the condition ordinarily do's not require thoſe large expences which higher Stations exact; yet *to be abbridg'd in neceſſaries*, muſt needs *diſcourage labor*: and the mind *under daily diſtractions* can *leſs intend* its more deſirable charge. Add hereto "the manifold indecencies of in-"digence in the exerciſe of the meaneſt autho-"rity, accompanied with many temptations: nothing is of its own nature more expenſive then want: whether it ſeek out diverſion from the importunities of care, or call in forreign aids to repreſs the inſults of danger. *The divine providence is not to be limited, nor yet tempted.* He that can work above or without means, yet requires of us all poſſible endeavor after honeſt means. Should I perchance here intimate that *the ſtreightned Laborer is ſome object of pity*, eſpecially in Towns populous well traded and repleniſh'd with youth, where the number of Scholars cannot be well taught without an Aſſiſtant; when the ſtipend already appointed is but tolerable living for one man;

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the train of this Diſcourſe, would by no means be interpreted to reflect on the munificence of firſt Donors. It is well known what was really plentiful in our fore-fathers days, is now become really leſs then ſufficient, nor would it be underſtood *to move a promiſcuous and unſeaſonable compaſſion.* The Nobility and Gentry of this Land, would be found upon the review; to have been greatly favorable to Scholars; but ſince the furies of theſe Civil-Wars, Domeſtical wounds bleed inwardly. The rude have run down the ingenuous. Onely *the Prince and an induſtrious Age* can cure theſe breaches. Other Laborers there are, who may come in for ſhare of relief. The ſum of this diſcourſe is, that, whoſoever are ſo diſpoſ'd, and with whoſe particular affairs it may comport, be aſſur'd, that among their other Charities, whatſoever they beſtow in Augmentation of poor School-Maſters living, is not unacceptable to him who hath ordain'd that "whoſo-"ever labors, ſhould upon his labors compe-"tently ſubſiſt.

§. 32. Then, becauſe want of ſufficient maintenance, and conſequently of like Reſidence at the Univerſity renders men *leſs firmly grounded in Arts and Divinity*; and thereby *leſs capable of ſerving Church and State* to that degree which otherwiſe they might: not onely thoſe Kings, Prelates, and other Nobles,

who have largely endow'd ample Colleges, deſerve honorable commemoration with poſterity; but ſuch other Patriots, who *of leſs abundance* have yet conferr'd to the maintenance of one or more Students at the Univerſity. Upon which this twofold queſtion may ariſe, whether ſuch Exhibitions as are *appropriated* to a School, County, or certain Counties; or ſuch other as are *indefinitly giv'n* without limitation of place, be *more conducible to the publick*. Again, whether ſuch as are for *a certain term* of years, or thoſe *as to time undetermin'd*. The queſtion is not, but that the will of Donors be kept inviolable. Local Benefactions were given out of peculiar reſpect to the inhabitants of ſuch place to which the Benefactor was ſome way related: but over and above theſe, ſome men of *enlarg'd fortunes and ſpirits*, have out of regard to their whole Country left full choice of their Exhibitioners to the free diſcretion of their Feoffees. Again, Temporary proviſions at a certain period expiring, engage the Penſioner to ſeek out early employment, and returning upon others, communicate the beneficence to a greater breadth: though the longer the term is, they more aſſiſt to maturity and conſtancy of judgment, ſo that *Exhibitions of ſhorteſt date* may be ſaid *moſt* to *multiply Scholars*, while *the perpetual* may *more advance Learning*. And were there more of theſe Exhibitions, whether to Schools or Counties,

Counties, or otherwiſe unlimited then as to the character of the receiver for a competent time, or till preferment to ſufficient maintenance in the judgment of the Truſtees, perhaps, we ſhould not have more Scholars, but more Graduates: fewer virulent invectives and unlearn'd diſputations about nice queſtions, to diſtract and grieve the conſciences of thoſe whom they ſhould rather ſupport and direct: which may probably have contributed to that opinion, as if there were already too many Scholars.

As to the greater Schools whereon any Exhibitions are ſettled, the very expectation of the reward draws reſort thither, and excites an emulation in Learning and good deportment. This extends a benefit farther then what the actual Exhibitioners receive, and is a *Lottery* in truth *without hazard*. As the uſe of Prize-Plates in a County is not terminated in the pleaſure or profit of Victory, but propagates a love and care of that generous exerciſe of Horſe-man-ſhip throughout the whole Land againſt neceſſary occaſions, and upon any ſuddain emergency: nor do theſe proviſions, nor would they, were they more numerous then they yet are (reſpect being ſtill had to the Country wherein we live) *burthen the Land* with multitude of unneceſſary Scholars, but *furniſh the functions* both of Church and State after their ſeveral capacities with apt Inſtru-

ments without impeachment to the Rich and Noble, who ſtand alwaies recommended by their more benign Stars whenſoever they pleaſe to offer themſelv's to undergo the *fatigues* of preparation and buſineſs.

§. 33. And *could* indeed *the Education in Free-Schools approve its qualification ſo that the Gentry* who now frequently judge themſelves under a neceſſity of entertaining a Tutor at great charge in their own houſes, or of boarding their Sons abroad at rates anſwerable to their quality, *might be induc'd to truſt their Children in their Town-School* whereof they likely are Governor, "then would they aug-"ment the ſtipend of the Maſter with the di-"miniſhing of their own expences. A Gentle-mans Son in a Free-School, if of his Town, converſes with Neighbours, or perhaps Tenants Children; receives reſpect, returns courteſy: political vertues leſs capable of being exerciſ'd in a Parity, growes into an habitual eſteem among his People, and is ſo much the greater as he is known to be ſuch by thoſe, who are conſcious of their own meanneſs and diſtance. Having eſcap'd from the indulgence of Parents, and flattery of ſervants, he is not tranſlated into a ſelect Society, being unacquainted with emulations and formalities, unwary of friendſhips, onely durable till by reſpective intereſts divided; but betimes engages

ges in *a mixt converſation, the true image of life:* here ſtrips himſelf, I mean, to ſevere labor: with his form as in a ring, takes the place due to his Induſtry, not his Birth, and begins to ſee ſomewhat in perſons of lower fortunes worthy to be honour'd. Moves ſtrongly after wiſdome, whether born on by the preſs, or himſelf, leading a troop of Fellow-ſtudents: profits by the praiſes, reproofs, admonitions made to others; nay, "the very droſs of vul-"gar rudeneſs and miſdemeanor, the onely "momentous diſſuaſive from a promiſcuous "breeding, even that will make his domeſti-cal vertuous education ſhine the brighter, and by the puniſhment of others, he will ſtand corrected or confirm'd in good habits, and ſtick the cloſer to them as to his chief ſecurity when afterwards he comes into the World. Judicious Perſons, ſuch as theſe Parents generally are, cannot affect to purchaſe this ſeperate way of Breeding, becauſe privat Maſters are in leſs ſubjection, or dwell better. The room for ſtudy is but a ſojourning, not an habitation, its meanneſs the more endears the Parents houſe. Other arguments, I think, weigh to the advantage of the publick, if the Maſter be allow'd of parts and diſcretion: now Country Foundations are not ſeldom provided with Teachers, that have been bred up themſelves in the greater and Collegiat Schools, or otherwiſe very ſufficient.

§. 34. One

§. 34. One word, though possibly not required, may yet not unseasonably be here interpos'd. *These measures of reasoning would not be too boldly extended to the Nobility.* They are design'd for highest Operations in the State: born Peers of the Realm: the most antient and presiding part of the great Councel of the Kingdom. Their Honor and Interest in the Country safe and planted, so that what is prudent in the best of the Commonalty may not be ordinate to their Affairs. A pale not of caution onely, but of Veneration is to be set about them: and therefore they may challenge a Priviledge of peculiar education. Domestical, if they judge it expedient: though were the Annals of *Eaton*, *Westminster*, and *Winchester* extant, not excluding some other Schools of note, many very excellent personages of the Nobility, would stand recorded in those places where with Arts and Languages they received those deferences which their Honorable Birth might justly require, and were instructed what offices of duty or civility, from them especially, would be expected: there have they understood in the prime Master of *Latine* comedy improv'd, *poor old Hegio* bespeaking *the great and wealthy Demea*

[a] *Quam vos facillime agitis, quam estis maxume, Potentes, dites, fortunati, nobiles;*

[a] Terent. Adelph. Act. 3. Sc. 4. V. 56, 7, 8, 9.

Tam

Tam maxumè vos æquo animo æqua noscère
Oportet, si vos voltis perhiberi probos.

As best you are to pass, as you are most
Potent, Rich, Honorable, High of blood,
So you of all men should be most content,
Reason to do, if you would pass for good.

There have they drawn from the fountain *Sarpedons* speech to *Glaucus* (it is render'd out of *Greek* from the Prince of Poets in an *English* Paraphrase by the late most ingenious *Sir John Denham.*)

[a] *Divine Sarpedon, since he did not find*
Others as great in place, as great in mind.
Above the rest, why is our Pomp, our Power,
Our flocks, our herds, and our possessions more? &c.
But that as well in danger, as degree,
We stand the first; that when our Lycians see,
Our brave examples, they admiring say,
Behold our gallant Leaders! These are they
Deserve the greatness; and unenvied stand:
Since what they act, transcends what they command &c.

§. 35. But, to digress no longer from the streight course of this Inquisition; resume we what even just before came cross into observation that the fruit of Country Schools in good measure depends upon an opinion of the

[a] Homer Il. 12. *from* V. 310. *to* V. 329.

Γλαῦκε, τίη δὴ νῶϊ τετιμήμεθα μάλιστα,
Εδρῆτε, κρέασίν τε, ἰδὲ πλείοις δεπάεσσιν
Εν Λυκίῃ, πάντες δ' θεὸν ὡς εἰσορόωσι, &c.

Master,

Master, to the Electors of whom more then truth and honesty is requir'd: therefore prudent Founders have been circumspect as to that point; and where certain *Towns-men* upon the place have been allow'd *most proper Governors* as to the management of the Revenue, and Execution of the Statutes, yet *Colleges* in one of the Universities have been judg'd sometimes *more competent Patrons*, and rather *with the Diocesan, consulted in the compiling* those *Ordinances of Government*: for instance in [a] one College.

That eminent School of *Shrewsbury* when it was first founded by King *Edw.* 6. by procurement of Mr. *Edwards* (ancestor to Sir *Francis* now living in the College) had an upper and under Master onely, nominable by the Bayliffs and Burgesses of the Town of *Salop*, who had also power of making ordinances for Government of the School and salaries of the Masters, yet with advise of the *Lord Bishop of Coventry and Lichfield.* But when afterwards *Q. Elizabeth* visited the place upon occasion, a fairer establishment was made for 4 Masters and a Catechist. In drawing up the orders the Head Master us'd (who had been instrumental in procuring the new settlement) with the advice also and authority of the then *Bishop of Coventry and Lichfield*: this was done upon better stipends for all the Masters; and

[a] *Advis'd by Letter, from the Reverend Doctor David Morton, of Saint Johns College in* Cambrige *Fellow.*

uses

uſes appointed for the ſtock remanent or ſurpluſage. But what directly concerns the purpoſe of this allegation in this following Article; that, when any of the 3 firſt School-Maſters places ſhall be void, the Bayliffs (now Mayor) of the Town ſhall within 20 days after notice to them (or him) given, make advertiſement thereof to *the Maſter and Fellows of Saint Johns College in Cambridge*, with requeſt to them to elect and ſend to the ſaid Bayliffs (now Mayor) one able, meet, and apt Perſon for that purpoſe. The Compoſition runs thus. 1 One born *in the Town of Salop*, the Legitimate Son of a Burgeſs there and having been a Scholar in the Free-Schoole; in defect whereof. 2 One born *within the Franchiſes of the* ſaid *Town* Legitimate Son of a Burgeſs, and that hath been a Scholar alſo in the ſame School. 3 One born *in the County of Salop* (the preference given to *Cherbury* and brought up in the ſame School. 4 One born *in any other County* the preference alwaies had to ſuch as have been of the School. The School-Maſter ſo nominated by the Maſter and Fellows of *Saint Johns College* Cambridge ſhall be allow'd and ſworn by the *Biſhop of Coventry and Lichfield*, and afterwards by the Bayliffs (now Mayor) of the Town, who if they have reaſonable cauſe to miſlike him, ſhall certify ſuch cauſe of their miſlike, to the ſaid Maſter and Fellows who are then to proceed to a new election in form aboveſaid.

In

In *Sedburgh Yorkshire* founded by *Roger Lupton Doctor of the Canon-Law and Provost of Eaton*, the Master and Fellows of *Saint Johns* College in *Cambridge* are always to nominate and elect a Master within a Month after every vacancy certified; upon default the Governors with the consent of the Diocesan for that turn elect.

In *Pocklington*, the same County of *Yorkshire*, the Free-School founded by *John Dowman* (or *Dolman*) *Doctor of Laws, and Arch-Deacon of Suffolk* at first intrusted to the Master, Wardens and Brethren of the Guild there: upon that Dissolution was by Act of Parliament 5 *Edw.* 6 so far transferr'd to the Master and Fellows of *Saint Johns College* in *Cambridge* that the Nomination of School-Master within two Months after vacancy belongs to them which otherwise for the turn lapses to the *Lord Arch Bishop of York*.

In *Rivington Lancashire*, founded by *James Pilkington Bishop of Durham* the Governors within 6 weeks after the vacancy of a Master recommend to the Master and Fellows of the same *Saint Johns* 2 persons who have been Students in either of the Universities for 4, or 3 years at the least, of the Age of 24 years; one of which the said Master and Fellows are to elect.

In *Stamford Lincolnshire*, founded by *Master William Radcliffe* of that Town, the Mayor with

with the advice and consent of the Master of *Saint Johns in Cambridge* appoint the School-Master there.

In *Spalding* in the same County founded by Mr. *John Gamlin* and Mr. *John Banks* if the 4 Governors or major part of them fail to elect a School-Master within 40 days after vacancy, the Master and Senior Fellows of the same St. *Johns* shall nominate and appoint a fit man School-Master there.

Lastly, in *Aldenham Hertfordshire*, founded by *Richard Plat* Citizen and Brewer London. The Master was appointed at first to be chosen by the Masters, Wardens and Assistants of the Company of Brewers *London*, the Governors of the School at a Court wherein 12 or more shall be assembled, by an Instrument dated *June* 1. 41 *Eliz.* but, upon later thoughts, by a new Instrument dated *Nov.* 28. 43 *Eliz.* the aforesaid Governors are bound within 14 days after notice of the Avoydance, or sooner, to direct their Letters under their common Seal to the Master and Fellows of *St. Johns Camb.* to desire them to commend to their Election and nominate within one month after, 3 Masters of Arts, one of which is to be chosen by them. After this why should I mention *Sydney Sussex* College for *Houghton Conquest*? why *Emanuel* fot *Godmanchester*? why *Trinity Coll.* for *Stevenage Hartfordshire*, for *Utoxeter*, *Staffordshire*? or what need I dilate in *Oxford* upon

New-

New College for *Adderberry* or for the nomination of two for *Thame* wherof the Lord *Norris* elects one? upon *Corpus Christi* for *Chelt'nham*: upon *Queens College* for *Childrey Barkshire*, *Norleech Glouceſterſhire*, *Appleby Weſtmoreland*? upon *Brazen-noſe* for *Charleberry*, *Steeple-Aſhton Oxforaſh*. *Middleton Lancaſhire*? The ſum of this large enumeration would amount to this inference; that the annexing the Patronages of Country Free-Schools to ſeveral Houſes in one or the other Univerſity hath been experienc'd mutually beneficial: and may be practiſ'd under ſuch articles of compoſition, as that the Towns may reſerve what real priviledge of preſentation they can value, and, what is of greateſt import, ſecure an able Maſter, while at the ſame time they communicate to ſuch Hall or College the collation of their School, the reſort of their Exhibitioners: and as they may pleaſure them with the ſupplying of Penſioners, ſo may no doubt at times be pleaſur'd in the having their hopeful poor Scholars receiv'd. The connexion between Collegiat Schools and their correlative Colleges conduces to their common good, and evinces that there are caſes, wherein reſtraint may be to advantage: though neither would that be ſo rigid as that the penſion preſently deſert him, who upon ſome farther ſtep of advancement removes from that Roof. Since the attacking ſmall Exhibitions to inconvenient

nient Houſes, is, by an incompetent proviſion to avert the Receiver from the purſuit of a reaſonable ſubſiſtence; but this cauſe having different merits nor to be determin'd by any general rule of practiſe would be reſerv'd entire to the diſcretion of the Truſtees. What hath been thus freely diſcourſ'd would be underſtood ſtrictly of Country Schools, ſince all Corporations ſtand not in the ſame terms for skill, or choice of candidates as do Collegiat Churches and Eccleſiaſtical Patrons or Noblemen, or the greater Companies of *London*.

§. 36. But let, whatſoever circumſpection may, be granted in the chooſing, this good opinion can be no otherwiſe durable then in the right comportment of Town and Maſter, each with the other. In all conditions of life regarding ſettlement and ſociety this obſervation or experiment univerſally recurs that *a fair eſteem may be acquir'd from abroad, muſt be maintain'd at home.* Now that a Maſter be able, of ſound principles, and good example is ſuppoſ'd: that he be diligent in laying the Foundations of Religion, and of Arts and Sciences is requir'd: (a task which Conſcience and Affection to the work can onely make eaſy.) And which will not want its reward: that he be dextrous in Teaching and Sagacious in diſcerning the temper of his Scholars are felicities of nature, yet improveable

by experience. Now the former of these being secur'd, as to the two latter there is a latitude may be safely allow'd. *A growing Teacher, is not to be despis'd.* And perhaps such difference is not with reason insisted upon by all. True, *Alexander* the Great would not sit to any but *Apelles*, nor be cast in Brass by any other, but *Lysippus:* and though every ones darling, be his little *Alexander*, yet every Age and Place cannot furnish him an *Aristotle* for his Tutor. It is not necessary that all Towns at all times be supply'd with the best. He that professeth the Art of Dancing should be well behav'd, of a modest garb and méen, nor unready at usual Dances, the receiv'd Laws and performances of his profession; and then persons of very good quality may without danger either enter upon learning, or practice with him, what they have elsewhere learn'd: although he be less airy, nor so absolute a Master of the Foot as some others may pretend to be. Townsmen do not all understand *Greek* and *Latine* yet they can read deportment and industry either directly in the School-Master; or in the more obvious reflexions at home upon their Children committed to his charge. Onely they would be desir'd not to suspect what they less comprehend. Those who profess the study of wisdome they see to be men: have like passions with themselves: short of perfection. But they should nevertheless perswade themselves that learn-

learning is the nurſe of diligence, bridle of the appetite, exerciſe of unfeign'd humility, and in every condition the ſureſt antidote againſt diſcontent and faction; and therefore they would be deſir'd to think their faithful School-Maſter what in a ſort he is, a fellow-Laborer with their Miniſter: one who hath put on all the affections of the Father, except fondneſs: that ſo by forming a right eſteem of his work, they may ſet a true value upon his Perſon.

§. 37. Now becauſe the Patrimony of School-Maſters, for the generality, whether ſmall or ſomewhat greater, being wholly committed to the cuſtody of Feoffees, muſt needs in the diſpenſing be ſtreightned or enlarg'd upon motives to the Teacher unavoidable; the matter of *enfeoffement* in this conſideration would not be altogether neglected. The ancient way therefore of enfeoffing moſt Parochial Donations ſince the Conqueſt was *to inveſt the truſt in the two Church-Wardens and the Parſon*: where the ſtipendiary Prieſt was removeable at the will and pleaſure of men not alwaies of the greateſt judgement: the latter practice ſince *Henry* the Eighth hath repoſ'd theſe truſts *in Corporations* themſelves who have often aim'd at as large power of ſuſpending the continuance of the School-Maſter, not on his behavior, but their privat diſcretion;

whereas, by the way, the Patents laſt age run, *juxta eorum ſanam diſcretionem*: now a *legal will* in a Corporation is different from their *will and pleaſure*: a ſtyle incommunicable to any Subject; for though Soveraigns need not alwaies *declare and remonſtrate*, but reſt often ſatisfied with a conſcience of the juſtice of their proceedings, yet is it *an eſſential property of ſubordinate authority to render an account*. This abſolute dependance cannot but retard the endeavors, and may endanger to ſhake the ſtedfaſtneſs of the beſt reſolv'd Teacher. Some Founders have nominated *the chief of their Neighbors* to the Government of their Foundations. Theſe were intent on their ability to protect them: on their plenty, judg'd not to ſtand in need of retribution; and therefore call'd in worſhipful and honorable aſſiſtance without other regard had to them then the counting them worthy to undertake the overſeeing their Charity. But practice rectifies that opinion. And *perſons of high place and emploiment* not obtaining leiſure from their own, or the publick important occaſions to attend the rule of a petty School, *have often wav'd the truſt*. For what honor is there in an acceſſion of trouble without profit? or where the reward of Buſineſs is not ſpecified, would the reward there (may ſome think) be meant unlimited? Though Charity may more particularly require this *liberal inſpection* of ſome *great*

ones

ones upon whom *the title* of their *Family-beneficence deſcends.* Local Governors are certainly moſt proper, and the higheſt would be rather not paſt by, then affected. One inſtance of enfeoffement may be here worthy the remark. Upon the latter erection of that great School of *Shrewsbury* above-mention'd which was *in the thirteenth of the Queen*, the Statutes upon mature deliberation reviſ'd, and a new ſettlement made, it was ordain'd; *the Mayor of the Town and Head-School-Maſter joyn in letting out the School-lands.* An honeſt conſtitution ſince by that means neither will the Townsmen lie under a temptation to miſconvert the pious uſe, nor ſhall the Maſter be able to impair the School-Revenue. Beſides it may be accounted not very reaſonable, that a *Maſter of Arts* formerly at the Univerſity thought fit to be intruſted with the diſpoſal of his Pupils allowance, *ſhould now be again reduc'd into Pupillage:* the onely man in the Pariſh judg'd proper from whom the value of his eſtate be conceal'd. Be the tenure in *almain* it is not without preſident, that even in Hoſpitals ſome choſen Almesmen have enjoy'd the like power and priviledge. Every body conſiſts upon its own Laws: but that conſtitution is leſs liable to corruption from at home or abroad, where not onely *Conſcience* but *Fame* is ſecur'd.

Indeed where the wages for Teaching iſſu'd out of the publick ſtock of Corporations, the

Maſters were to be allow'd antiently among the *Romans* by 7 of the [a] *Decuriones* or Aldermen, and receiv'd a licence for Teaching from the Bench, or Town-Hall of that Borough, whereby they were entitl'd to ſeveral profits and immunities. Theſe were limited to a certain number, which number was in the ſame order of election ſupply'd upon the vacancy of any place upon the [b] death of the former Incumbent or his [c] removal. For *Gordian* the Emperor declares it as a rul'd caſe that *if upon tryal the Maſter were found unuſeful he was removeable by the ſame authority whereby he had been approv'd.* Thus to ſurvey differing Feoffments, although it draw with it no neceſſary conſequence of innovating unduely what is already eſtabliſh'd, yet where the matter is under conſultation, and in ſettlements not yet made, variety of Paterns compar'd may be ſerviceable towards determining the choice with more ſucceſs.

§. 38. The divers orders and cuſtomes of Schools upon ſuch occaſion too conſider'd might have their uſe. Let none expect here a Body of Scholaſtical Policy: Herein the Statutes of many eminent Foundations preſcribe

[a] C. de Profeſſoribus & Medicis L. 7. Magiſtros ſtudiorum Doctoreſque.

[b] L. 10. Siquis in Archiatri defuncti locum: *with* L. 5. Nec intra numerum.

[c] L. 2. Grammaticos ſeu Oratores.

with

with great Authority, nevertheleſs it may be needful in this place to mention, that publick Schools are ordinarily regulated by ſome *Statute of ſuperannuation:* if Children give ſlender hopes of proving Scholars after 7 years tryal in learning of the Grammar, they are to be remov'd out of the number: now thoſe years are uſually the more unfit for labor, and moſt capable of good impreſſions, during which time the more averſe they were to their Book, yet having been inur'd to watchfulneſs and diligence, to ſubjection and hardſhip, they prove often from that very fruſtration the more reſolv'd and active in ſuch other employment to which they freely betake themſelves. *Idle Drones* and *hurtful Waſps* no where leſs ſafe, more readily diſcover'd and ſooner expell'd then from theſe *Hives.*

Again, methods of teaching ſound and ſufficient here ſtrictly enjoin'd, and legitimately carried on have paſt into a regular courſe of ſtudies. Conſiſtent with theſe publick injunctions is *a liberty* ſtill allow'd *improving Stud nts* of *retrenching* ſome *ſuperfluous rule, adding an exception, altering a particular Hypotheſis; Grammar maxims and the ſyſtem eſtabliſh'd by Act of Parliament, always ſav'd.* But to demoliſh foundations out of privat opinion daily changeable is a preſumption of ill conſequence to the publick. Our modern *Januiſts* of the *Latine* and *Greek* tongue ſeem in great meaſure

to leave Grammar and build upon Dictionary; as do others who practiſe without Rule, or by a Rule not Catholick. Due length of time and depth of culture withheld rather *palliate ignorance* then *produce Scholarſhip*; and Errors in the ground-work firſt lay'd are rarely corrected by the Scholars after-diligence. Directions for delivering Languages and Arts, this enquiry dares not attempt: it is the work of Maſter builders: and ſome judicious Treatiſes are extant upon the ſame ſubject: to paſs over forraign Didacticks, at home *Aſcham*, *Hoole*, and the lateſt Mr. *William Walker* yet ſurviving hath after his wonted manner ſolidly diſcourſed it. I ſhall onely take leave at this preſent to conſider one opinion which hath of late obtain'd among perſons of very good quality; they have deſign'd a ſon for the profeſſion of the Law of the Land: thereupon would bar the Maſter from teaching him *Poëtry* and *Greek* as no ways ordinate to their Childs pretence. This declared pleaſure of Parents will find no difficult admiſſion with Maſters, whatever their judgement be, and is readily embrac'd by the Scholar, becauſe it ſaveth both of them much labor, whereof no man, at his own choice, is prodigal. Upon this occaſion I ſhall not digreſs into a juſt defence of *Poëtry*, nor enlarge upon the excellencies of the *Greek* tongue: but to ſpeak to both connexly and with ſubmiſſion; what of this reaſon falls under

der my comprehenſion onely amounts to a caution againſt *dwelling* among *Gentile ſuperſtitions*, turning after the *levity* of ſome pieces, the *Chimæras* of others, being loſt in *empty raviſhments*, in a word, againſt making an *emploiment* of this however pleaſing *diverſion* to the *prejudice of his further deſign:* for when it ſhall again be conſider'd, that the ſeaſonable and moderate reading of *Poëts*, whether *Greek* or *Latine*, elevates the thought; furniſhes upon all occaſions ſuccinct, pertinent, well-humor'd diſcourſe; impreſſes the paſſion requiſite; nor contented with terms barely proper ſets on ſtrength of Argument with facetiouſneſs of ſenſe, and gayetie of phraſe; theſe vertues conſider'd, it may appear more adviſeable to reſtrain this candidate of the Laws with due cautions that he may rather *bind* himſelf, then *ſtop his Ears with Wax*, while he paſſeth by theſe *Sirens*: beſides, that, miſpronouncing *Latine* in proſe, incident to thoſe that are unacquainted with Verſe, blemiſhes the beſt Orator. His judgement rightly inform'd, this hopeful Student may profit himſelf, at theſe ingenuous recreations, and at ſpare-hours to no ſmall advantage converſe with *the Poëts of our own Language eſpecially.* Whether polite literature accompliſh a common-Lawyer, for more reaſons then one is not for me poſitively to determine: ſome ſhining inſtances in our own Age favor thoſe that

that ſhall affirm it. There is a Reaſon and Equity common to all Laws: the Roman youth ſoon as deſign'd Lawyers were deliver'd to ſome Maſter of *Poëtry* and *Greek*. [a] *Tully* ſaith of *Aulus Licinius Archias, That from the utmoſt of his child-hood as ever he could remember, that Poët and Grecian had been his director both to undertake and carry on his courſe of ſtudies.* Now becauſe the *Greek Poët* was then queſtionable whether ſubſervient to the *Roman Orator* he ſubjoins by way of prevention that *he never was reſign'd up to be a meer Lawyer:* and that *all the liberal Arts and Sciences have a mutual affinity and connexion.* Orderly diſpoſition of matter of fact, appoſite application of Law, with graceful utterance in opening a caſe may do a cauſe right. *Poëts* "furniſh "whereby the thought exhauſted with plead-"ing may be recruited, and the Ears wearied "with the din of the Bar find repoſe: for hav-"ing been ſtrain'd at waging hard controver-"ſies, men are beſt relax'd and unbended by "the more ſoft yet moral divertiſements: ſoon after he adds, that "the ſtudies of other "Faculties are comprehended in teaching, in "Rules and Art; a *Poët* hath his excellency "in his very nature, and is elevated on the "wing of Fancy and as it were inſpir'd with "certain divine Raptures. Wherefore old "*Ennius* doth by a juſt Prerogative call *Poëts*

[a] Oratio pro Archiâ Poetâ.

"ſacred

"ſacred: becauſe they ſeem to ſtand recom-
"mended to us by ſome eſpecial Grace and
"Favor of Heaven. Be therefore ſacred with
"men of ſo great Humanity this name of *Poët*,
"which no Barbarity ever violated. Rocks
"and deſerts echo ſounds: and ſavage Mon-
"ſters oft are charm'd and ſtop at Muſick.
"Should not we that have had ingenuous breed-
"ing be affected with the voyce of *Poëts*?
Thus the Prince of Advocates with much more in his Maſters behalf: ſomewhat might be farther added on the ſubject, but what hath been looſely noted here may render men leſs forward upon privat notions though takenup with ſome color of probability to recede from the approv'd ordinances of publick Schools without like Authority.

§. 39. But that which is of far greater importance to Parents is beſt ſecur'd in publick Schools, that *their Children be train'd up in the principles of Chriſtian Religion, entire and uncorrupt*: that they be *built up in the fundamental points*: by Catechiſm and other ſeaſonable addreſs.

As for *Catechiſm*; the Church hath provided all her Children means of Inſtruction, chargeth Parents with their ſpiritual nurture, enjoyneth Maſters to promote this eſpecially: and exacteth of the Children when grown, to account for the ſummary of Chriſtian Doctrine receiv'd.

receiv'd. A form is given to convey the ſubſtance: and therefore the Church hath not prohibited explaining that, or joyning others with it. *Nowells Catechiſm* is enjoyn'd to be taught in the School of St. *Pauls* by their local ſtatutes. *Urſine* tranſlated into *Greek* by *Hen. Stephens*, with the *Praxis* of *Berchet* hath been elſewhere with good ſucceſs learn't: neither of them, I think, to exclude the Church *Catechiſm*; nor ought any other; for is it reaſonable the Examinand ſhould preſcribe his Examinor what he ſhould ask him? the Child his Paſtor, his Biſhop? or would a Child deſpiſe the Indulgence of his Poſer, who ſhould prompt him before hand, to every queſtion the anſwer wherewith he would reſt ſatisfied. There are many *Catechiſms*, but one faith. There are many Grammars to one Language; yet that is the beſt to the Learner, that is taught in his Form: though perhaps a Scholar brought up in another method to ſome perfection in the Tongue the Maſter would not put back to be initiated in the ſame Elements. The Mother, the Nurſe may teach a Child the Church *Catechiſm*, the Maſter muſt hear him repeat it: and may be thought moſt proper to carry him on to farther perfection. It is requir'd of every one that is matriculated a Member in either Univerſity to ſubſcribe *the Articles of Faith and Religion* which ſuppoſes him to have been inform'd in them: either by his Miniſter, or School-Maſter. Nei-

Neither would *diſcourſe*, more particularly at certain ſeaſons, be without *a prudent direction* to ſerious and uſeful points of Doctrine. In the Greek [a] *Aſceticks* we may ſee *a Novice* putting Queſtions to an *old Father* upon Heads of Practical Divinity. [b] The *Jews* record memorable ſayings of the *Rabbins* and bring in their *Diſciples* asking the *ſolution* of what was *allegorically* deliver'd: preſcribe Rules to the Scholar of *a modeſt liberty* in propounding [c] his doubts *appoſite* to the preſent leſſon and ſubject in diſcourſe: as alſo to the Maſter of a *gentle condeſcenſion* in reſolving thoſe doubts: that he think it not grievous to repeat, to inculcate his inſtructions with regard to the difficulty of the matter in debate or ſlowneſs of the Learners comprehenſion. Thus have many Teachers been improv'd by forming an apt anſwer to pregnant queſtions propoſ'd by their Auditors. And for our Inſtruction doubtleſs *was* [d] *the child Jeſus found in the Temple ſitting in the midſt of the Doctors both hearing them and asking them queſtions.* This work hath been carried on by exerciſe, or Books.

[a] S. Maximi Confeſſoris & Martyris Λόγος ἀσκητικὸς alternis Interrogat: & Reſpons.

[b] Talmud. Tract. de ſab. *quoted by* Buxtorfe.

[c] R. Moſes ben Maimon Tractatu de ſtudio Legis C. 4. Sect. 6, 7, 8, 9, 10, 11. Sect. 7. Dixerunt ſapientes neque aut verecundum bene diſcere, aut iracundum bene docere, *as in a MS tranſlation of* Mr. Iſaac Abendana, *eminently skill'd in that Learning.* [d] Luc. 2. 43, 46.

As

As for Sundaies and Festivals, *Verses upon the proper Gospel, or Psalms:* reading *sacred Poëms, Dialogues, Epistles, Meditations, Confessions*, and such like pieces which have been set forth in a small form fitted for the use of young Learners. In divers Places the Statutes require over and above decent attendance on the publick worship, that the Scholars be call'd *to render an account of what they were taught.* When St. *Chrysostome* upon occasion had prest his Auditors to the repeating at home what they had at Church heard: that "every House-keeper being return'd would "spread a double Table the one of bodily food, "the other of the word of God and the Hus-"band to recount what had been there spoken, "the Wife to learn, the Children also to hear, "nay the very servants not to be debarr'd from "that repetition. [a] Make thy House (saith he) "a Church as being accountable for the "Souls of thy Family as the Minister stands "charg'd with those of the whole Congrega-"tion: the people of *Antioch* hereupon broke out into loud [b] Acclamations, which that Father accepted, not as *an empty Applause*, but as the *pledge of their obedience.* As to the religious conduct of youth, I shall onely add upon

a Εκκλησίαν ποίησόν σου τὴν οἰκίαν. S. Chrysost. Edit. Savil. Tom. 5. Serm. 6. p. 21. lin. 34.

b Επειδὴ γὰρ εἶπον χθὲς ὅτι ἕκαστος ὑμῶν ποιησάτω τὴν οἰκίαν αὐτοῦ ἐκκλησίαν μέγα ἀνακεκράγατε δηλοῦντες τὴν ἡδονὴν τὴν ἐπὶ τοῖς εἰρημένοις. Id. Serm. 7. p. 22. l. 25, 26.

this

this Head that there is extant a Treatiſe of the ſame Fathers, anciently ſtyled *the* [a] *Golden Book of Education*, brought to light by the learned *Combefis* and render'd into Engliſh by Mr. *John Evelyn*: a perſon whoſe fruitful induſtry hath oblig'd his Conntry, nor ever to be mention'd by me without much honor.

§. 40. Further, as care is taken that the Maſters Salary be duely paid, ſo becauſe the Tenure is not *Frank-almain* as was that of Abbies, and may that of Hoſpitals be call'd, but what implys *a duty* to be perform'd which gives Title to *the Reward*, in many places beſides the Governors, *ſpecial Viſitors* are appointed; whether ſome *Gentry* by the deſignation of the Founder thought fit and willing to overſee the diſcharge of the truſt, or ſome *three or four Neighbor Miniſters*, who annually at certain prefix'd time or times preſide over the ſollemn exerciſe of the Scholars, and from their proficience eſtimate the abilities and diligence of the Maſter.

After all which *the Biſhop as general Viſitor* both ſuperintends the Maſter, and is Head of the Commiſſion for charitable Uſes. Indeed ſubordination and Dependency is the form of Bodies collective, without which nothing is ſtrong: nothing is beautiful. The more im-

[a] *This Treatiſe is not to be found in the* Savillian *Edition.*

mediat

mediat concern of the *Church Organical succeſſive* is commended to the Biſhop not onely by the [a] Holy Scripture but by the ancient [b] Canons, by [c] Canon-Law and by the [d] Statutes of this Realm, and practiſe of all Ages and places Chriſtian: the Ordinary gives licence to the School-Maſter and exacts his duty, but withall the ſame with other Commiſſioners by him engag'd vindicates School-Revenues detain'd by Executors, or interverted by Truſtees. As much fond as any are of Liberty, no man ſurely envys the greatneſs of that power which he apprehends for his own Intereſt. [e] And Intereſt in the higheſt Prelate may the pooreſt School-Maſter aſſure by aſſiduity and vigilance over himſelf & his ſmall flock. I ſhall onely add upon this Head, that ſuch ſeeming not to have conſider'd enough their own weakneſs, draw upon themſelves the low rate and eſteem ſet upon this Profeſſion, and gratify that whether *overt* hatred or inconſiderate policy of others in impeaching the growth and flouriſhing of

[a] 2 *Tim.* 2. 2. [b] Canon. Apoſt. 2.

[c] Concil. Tolet. 2. Anno 531. De his quos voluntas parentum à primis infantiæ annis clericatus officio manciparit Statuimus obſervandum ut mox cum detonſi vel miniſterio electorum contraditi fuerint, in domo Eccleſiæ, ſub Epiſcopali præſentia, à præpoſito ſibi debeant erudiri. Conſtit. Eugen. (2) 37 dif. de quibuſdam. Conc. Rom. 7. An 1078. Ut omnes Epiſcopi artes literarum in ſuis Eccleſiis doceri faciant.

[d] 23 *Eliz.* 1. Jac. 4. 14 Car. 2. *Act of Uniformity.*

[e] *Rom.* 13. 3. 1 *Pet.* 2. 14.

the

the ſtate Scholaſtick, whoſoever do not with humble gratitude embrace that ſuperabundant ſtrength which God hath vouchſaf'd them from the *Kings Majeſty* the common Nurſing Father of publick Schools, in his gracious Letters Patents: from the *High and Honorable Court of Parliament*, in Laws made for their Immunity and Vindication: from *worthy Neighbors or worſhipful Companies of the great City*, their vigilant and faithful Governors: from many of the *Nobility, Gentry, or Neighboring Miniſters*, often their ſpecial Viſitors: laſtly, from the *Right Reverend their Dioceſan, and Spiritual Father*, always their general Viſitor.

§. 41. There remains another advantage of publick Schools: the greateſt benefit to Learners after the Maſter, is *a good Library*. Before the Art of Printing was diſcover'd, when Books all written by hand were rare, and however leſs correct and compleat to be purchaſ'd at exceſſive rates, thoſe that ſet up Schools in the Provinces of the Empire *Greek* and *Latine* Heathen or Chriſtian, provided themſelves ordinarily with ſome ſtore of Copies to promote the common ſtudies of their Scholars with themſelves. And even in that affluence of Books, which this preſent Age daily furniſhes, although a Parent can afford to provide his Son of ſuch as are cheap and portable for his preſent uſe as he proceeds in Learning, yet there are voluminous Authors, *Pillars*

of a Library, which would highly advance Study, yet are not the purchaſe of every one that is moſt ſtudious: and therefore beſt able to uſe them. In which regard a Library would even at the preſent be reputed a neceſſary Member of a School-Houſe.

This *would not conſiſt of promiſcuous Books.* Engliſh Hiſtories, Treatiſes in Faculties, of Law, Phyſick and Divinity, unſeaſonably read intervert the time due for other ſtudies preparatory to the Scholars daily exerciſe: and therefore Univerſities lay a prudent reſtraint on Artiſts, according to their ſeveral progreſs in the Facultie, to keep ſome years in Seats at the entrance of the publick Library under Books of thoſe Arts about which they are for that time converſant. Some having been queſtion'd how it came to paſs that former Ages who fram'd the very Theoremes of thoſe Sciences, in compiling and transforming the Syſtemes whereof we ſo much glory, could advance ſo far, have been ready to attribute it to the fewneſs of their Books upon this very account; not without ſome appearance of reaſon, though how truly, I liſt not here farther to enquire.

Be therefore *onely proper and organical Books hither admitted* and *few of that ſort* would be *excluded*. He is a good Workman, that can uſe every Tool. Even thoſe writings that are earneſtly cenſurd as *hindrances to Scholarſhip*; allow'd with careful directions in their time

and

and place, prove *helps to proficiency*. Better were it for the peace and comfort of Life if it fell out in matters of higher conſequence that we were never prone to *condemn and inveigh*, where we ſhould rather *limit and caution*. This Book is to be read over, that conſulted onely. This to furniſh matter, that diſpoſition, a third ornament. Words and Phraſes are not ſufficient to form a diſcourſe; nor a Concordance, to make a Sermon: they do not therefore obſtruct, they may conduce to the Work. *A ſyſtematical Artiſt, is not the worſt Artiſt.* They that *always deſpiſe* helps to perfection may as much prejudice their own profiting, as thoſe that *continually reſt* in them.

Beſt Editions, as lateſt are ordinarily, may be deſirable, yet former are not to be rejected. So much judgement in dealing with the Bookſeller as not to buy corrupt Copies at the rate of the beſt, but at a price vile as they are, is *frugality* in a Scholar: when to be skil'd in the choice of Editions and withal ſo nice as to nauſeat what is not moſt elegant in Print and Binding is *not diſcretion in a poor Student, but Luxury.*

Few Books, well choſen, may be of much uſe, and the benefaction conſiderable: but becauſe Scholars grow, theſe alſo range themſelves into *ſuitable Claſſes*, and becauſe Schools grow, they may ſpread. Were I able to purſue this Argument particularly and at large it might be perhaps with ſome Readers of uſe but would

ariſe to a juſt Volume both beyond the bounds and beſides the Nature of this *ſhort Eſſay*. Some Heads of matter it may be nevertheleſs not amiſs to draw over. Therefore conſider we learning in its *Birth, Growth, and Ripeneſs*; and diſtribute we our Scholar into the Grammarian, the Linguiſt and Critick; both in *Greek* and *Latine*.

In the *firſt Claſs* Grammar and Dictionary: each ſmall, middling, or large. The large Dictionary would be Etymological, as *a Latine Scapula*: which method ſeems moſt natural to words and beſt complys with the memory of Children. Now whilſt Sentences, Fables, Dialogues, Epiſtles are carrying on, the practiſe of *Tranſlation*, for inſtance of *Engliſh-Latine, Latine-Engliſh* mutually beſt advance here with truth of interpretation. *Noun* and *Verb* join'd, as congruouſly, ſo proper each to other: Particles rightly uſ'd fall in, and from theſe reſult a phraſe lively, and in ſome ſort elegant. Diſtinct helps to theſe are rather to be ſought then refuſ'd, as Phraſiologies, Elegancies, Idioms, directions for the uſe of Particles, and the like Guides of Imitation. Of which form are Rolls of Names, Gloſſes enterlin'd, or ſide by ſide, literal Tranſlations, in a word; *Locks and Keys and Doors of Language* not ſucceſsleſs as may be atteſted by many Late-Learners eſpecially to furniſh fluent diſcourſe upon all Subjects: the *Greek* yet wider in its Dialects and curious in its Tone.

For

For a *second Class*, when ſtyle cometh to be form'd, and the Scholar proceeding to the Claſſical Authors, is enter'd upon Theam and Verſe, aids are here moſt needful. *Select Orators*, *Poëts*, *Hiſtorians* fair and true printed at leaſt, with the Life and Teſtimonies concerning the Author, with Arguments; and ſome with plain and uſeful comments: apart or in Bodies as the *Greek* and *Latine Poëts* and Authors of the Imperial Hiſtory. Abridgements too not to be diſparag'd. Match me *L. Florus* and *Juſtine*: theſe conduce not to the memory onely but to the underſtanding alſo, while they bring actions disjoin'd in time and place under one view: accommodated to the narrow capacity of unripe judgements: eſpecially when illuſtrated by *Tables Genealogical, Chronological, Geographical*; and what, perhaps, are *beyond comment*s to ſtudious Children profitable, would be had the *approved Tranſlations* of *Hiſtorians*, *Orators*, and *Poëts* into our own tongue: ſince by them a Child cometh at once to underſtand writers how-ever abſtruſe equally with the man that had particularly at leiſure inform'd himſelf in that Author.

But for aſſiſtance in Theam. Invention is a hard Tax to be layd on the barren and unfurniſh'd minds of Children. Therefore, let theſe buſy Bees fall upon thoſe flowry meads that have been fenc'd in by the induſtry of others; let the young merchants trade in *Witts Common-Wealth* for *an Apophthegm*, *an Example*,

a Similitude till they can ſet up a Staple at home: the wiſdom of *Proverbs* is not to be neglected; and therefore Adagies at large, or in their abſtract would be procur'd. Symbols and Emblems are embelliſhments rather pleaſing, when offer'd, then requir'd. When ripe for Inſtitutions of Oratory, there would be prepar'd a ſmall, middling, and large Rhetorick: ſuch are extant old and latter, [a] *Greek* and *Latine*, till they arrive at Declamation and Panegyrick. As to *Poëtry*; ſteps not unlike do well. A *Poëtick* Inſtitution ſmall, middling and large. Then authority for quantities in making a Copy of Verſes. Their matter will be ſcant: enlarge it with Poëtical Fables and Fancys: theſe too moraliz'd by [b] Mythological applications of ſuch as have unlock'd the myſterie of Poëſy. Their Language mean: Open to them the Store-houſe of Poëtical phraſe. Flowers of ſpeech: proper Epithets: faſhionable terms: and choice of Expreſſion: all which are yet further'd by ſelect Sentences, Epigrams, Epiſtles, Orations and pieces of Hiſtory: thus the very *Fragments of Salluſt and Cornelius Nepos and Polybius* may compare with the moſt compleat Volumes of divers other Writers.

A *third Claſs* of School-Books, to finiſh

[a] Demetrius Phalereus, &c.

[b] Apollodorus, &c. Palæphatus, &c. *all three ſet out with Notes by the Learned and induſtrious* Dr. Tho. Gale *Maſter of* St. Pauls *School.*

this

this Library, would be further ſerviceable, when the ſtyle being well form'd, and the judgement grown to ſome maturity, the Scholar ſticks no longer in the bare forms of ſpeaking or compoſition of Sentences, but can ſo read whole Books as to compare one Book with another, and ſome parts with other parts of the ſame Book: (and yet be glad at times to have recourſe to an *Index* or *Synopſis*) can raiſe higher obſervations from them for common Life, for Morals, for Policy. Here would he be help'd in Antiquities, in Preſidents of ſolemn Acts, in ſeveral Pieces of particular Eruditions, as of Meaſures, Weights, Coins, Habits, and the Hiſtories of other like Species; now begins he to diſcern Readings true from falſe: authorities genuin from ſuppoſititious: a skill that hath done the Church ſervice in allegations of greater concern. Therefore would reliſh variant Lections compar'd diligently. He begins now to control time and place: Therefore would he be enter'd into rationaries of time, and Geographical Inſtitutions the greater by the leſs: nor unacquainted with Maps, and Globes, Wit cannot be taught: but may be provok'd; and emulation ariſeth betwixt perſons chiefly where no great inequality is apprehended. Therefore modern *Poëts*, *Orators*, *Hiſtorians* or other late Writers in *Greek* and *Latine* that have well imitated the Ancients would have their due place and reſpect; ſince it may deſerved-

ly move diſdain in an ingenuous ſpirit, *if that ſhould be feaſible to others of the Age wherein he lives, unto which he might not aſpire.*

This Collection cannot every-where be made in one day. If Gentlemen could once judge theſe publick Schools worthy to be truſted with the Education of their Children (as in almoſt all Counties ſome are uudoubtedly moſt fit) they would without difficulty be induc'd at the entring of their Son *to beſtow ſome uſeful Book, ſuch as the Maſter ſhould propoſe*: this in proceſs of time would furniſh ſuch places, at leaſt with the more neceſſary helps; and leave a ſtanding Treaſure to the Houſe; not to be deſpiſed by the Town. In divers late Foundations a room for Books hath been annex'd to that of the School: elſewhere deſks or Preſſes; for indeed *without a certain Repoſitory provided all utenſils are expoſ'd either to be loſt or injur'd*: nor are there Preſidents wanting of this ſort of gratification, if it might be conducing to provoke beneficence in this nature I would not paſs over what hath fall'n under my notice, more particularly, upon occaſion. *The Right Honorable my L. Crew* was content to ſever two Books from his own Library (they were *Hen. Stephenſes Theſaurus of the Greek Tongue in 4 Volumes, and Athenæus his Dipnoſophiſts with the Notes of Iſaac Caſaubone in 2 Volumes*) and give them to the uſe of *Northampton* School and Maſter, at a ſole *requeſt made by the means of that* [a] *School Maſter.*

[a] Mr. Ferdinan. Archer.

One

One of the preſent Honorable Secretaries of State conferr'd a ſet of excellent School-Books *ſuch as the* [a] *Maſter ſignifie* to have been there wanting; a decent reſpect to that Borough which had elected him their Burgeſs of Parliament.

The Worſhipful company *of the Merchant Tailors of London at the motion of their worthy* [b] *School-Maſter* erected a fair Library, and repleniſh'd it with ſtore of choice Books: ſome contributing 50 pounds others too very conſiderable ſums towards it. Theſe Books were through the great induſtry of the Maſter preſerv'd as to the main in the fatal Conflagration of that City: and remain a monument of the Donors munificence, ſtill growing to the advantage of the Foundation. Other examples of Bounty in the ſame kind, not wholly unknown to me, though in themſelves worthy of honor, I yet forbear here to ſpecifie, ſince multitude of inſtances rather overwhelm then excite the Reader: in a word, theſe gifts are a multiply'd benefit to the Giver: when contributed by divers among many, they yet all remain entire to each particular.

After due endeavors *to provide*, the next care is *to preſerve* ſuch Library. The Library-Keeper to be charg'd with a threefold Book the Regiſter of Benefactors: the Catalogue of [c] Books: and a Note of what of them are

[a] Mr. Jo. Keen. [b] Mr Jo. Goad.

[c] *To be call'd over by the Maſter or Uſher ſome hour in th' Month or Year leaſt any be diminiſh'd or impair'd.*

lent

lent out and on what day; the ſame to enter into theſe reſpective records what ſhall be needful: nor would he be requir'd *to open and ſhut the door* at its hour daily without *ſome ſalary*: to engage his watchfulneſs and conſtancy. A piece or 2 yearly chargeable upon the community (for this occaſion is incident onely to Schools of ſome note) will betimes acquaint him with the juſt and advantageous connexion of *Work and Wages*. He would be taken out of the uppermoſt form: the more ſtudious, faithful and diſcreet that will undertake ſuch trouble: ſtudious, that he be acquainted with the uſe of what he hath in charge: faithful, for it is a truſt: and diſcreet, becauſe on him chiefly would reſt the execution of thoſe Orders which ſhould concern the Students or Books in the Library. Thoſe Laws would not be ſo *rigid* as to debar all lending forth of any Book as if it diſappointed others: ſince in the place but one can read the ſame Author at once, nor yet ſo *laxe* as without occaſion, without memorial, to part with them: and for time unlimited. Again they would not be ſo looſe as to *receive the wounds*, or *flouriſhes* of every malicious or wanton *pen*: nor yet ſo ſtrict *as to prohibit the Maſter's occaſional Animadverſion*: the very trace of whoſe hand is ſuppoſ'd to leave ſome uſeful direction.

§. 42. Before the concluſion of this Diſcourſe, it may perhaps fall under ſome obſerva-

ſervation, that in this looſe range of enquirys, a moſt material point hath been omitted. *Writing an univerſal advantage*, ought certainly *to have place in publick and Free Schools*. For though, perhaps, it be *not the principal* benefit of that Education, yet *to write* is in common life *neceſſary*, and *to write well commendable*. The truth is in petty Schools (and ſuch are the moſt in every County) no ſmall regard is to be had to it: that the Maſter bring his Scholar to a fair engroſſing *Secretary*, or the neat *Italian* curſive: and if he be deſign'd for the Law to acquaint him with the large exemplifying *Court hand*: and the leſſer wherein old Rolls are written with their *Abbridgements* would be of ſingular uſe to him. I do not ſay that in the greater Grammar-Schools Maſters can much attend to that buſineſs: yet there alſo is exacted that the Child bring his *exerciſe written fairly*, as he can, without blots, and without daſhes, the marks of precipitate negligence. That cenſure heretofore ordinary as if a bad hand were the property of a good Scholar may ſeem to have receiv'd its original from ſuch like occaſion- [a] In former times, when

[a] Quicquid Roma legis, quicquid ſtuduiſtis Athenæ,
Quicquid Chaldæi dogmatis Indus habet;
Quicquid Ariſtoteles divino pectore ſenſit,
Cumque Platoniſtis Pythagorea cohors;
Quicquid ad Elenchos arguto diſputat ore
Gallus, & in medicâ jactitat arte Ligur;
Creſcit ab auditu: prudens, docíliſque periret
Litera, ſi ſurdis auribus eſſet homo.

Bernardus Sylveſter. ex Cod. MS.

Books

Books were rare, Scholars took in notes their Maſters Dictates: which that they might more readily diſpatch they practiſ'd *Abbridgements*, and fell into deficient Characters. This habit *improv'd the learning*, but withal *impair'd the writing* of thoſe Ages. A *legible* hand endeavor'd ſeems to carry with it *ſome reſpect* to the Reader: and *eaſy flouriſhes*, in their place add *grace and diſtinction*, ſometimes *dignity*: but though it be uſeful for all to write, it is not therefore neceſſary for all to embelliſh: yet in Schools deſtin'd to farther Operations, the place for writing though it be not a diſtinct room, would be *furniſh'd with proper Inſtruments* and ſo *more ſolemn*; and alſo for the general Works of Numeration. Whatever of this be needful as to the queſtion in debate, none, I think, in theſe days are of opinion that the skill and practiſe of this Art can be too univerſally propagated: ſome may with reaſon fear it is by many *perverted* from its nobleſt end, when *employd to the diſcouragement* of other more excellent Arts and Sciences, or *reſtrain'd* in a manner *wholly* to the ſervice of ſecular advantage.

§. 43. Rather, to ſum up what hath been alledg'd on the preſent occaſion, whatſoever opinion any may have entertain'd concerning the *multitude of Schools*, the *multitude of Scholars in England*; before they paſs any peremptory ſentence to withhold their own Charity,

Charity, or to diſcourage the benevolence of others upon this Subject, they would be deſir'd withal ſeriouſly to conſider ſeveral Millions of inhabitants in this Land, in the Plantations, in Factories abroad, the Subject of Paſtoral cure: then to ſet before their eyes with ſuch compaſſion, as the matter requires, the proviſion remaining for many Vicarages: afterwards to deſcend in their inquiſition into the manifold Exigencies of the State, in offices, and Profeſſions requiring men not illiterate. Whether they retain upon the Miniſtery of Juſtice in either Law: or upon the Profeſſion of *Phyſick*, or other polite Arts. The Nation would be reputed, as it is, ample: the traffick copious: the courſe of Juſtice regular: the Cities, and Country populous. Now when *youth* is *multiplied*, ſhould we *diminiſh means of Inſtruction?* when *neceſſities enlarg'd*, *ſtreighten ſupplies?* Again on the other ſide they would be deſir'd to meaſure the fluid Body of the Univerſities, by Degrees, as it is let out; and duely inform themſelves whether the number of yearly proceeders upon an indifferent eſtimate may not rather ſeem underproportion'd to the publick occaſions. At the beſt, I fear, they will find many raw Students for want of ſufficient maintenance at the Univerſity thruſt forth upon emploiment before any juſt proof of their proficiency given, who needs muſt bring *weak Shoulders to the weightieſt work*: whereas Counties and Companies of the City

before

before late calamities and various Troubles of the Age, have exhibited liberally to the ſupport of divers at their Studies, what time the Nation enjoid a long peace, as Charities of this nature, if rightly conſider'd, will be found to return upon any Church in fruits of ſound doctrine, and an eſtabliſh'd judgement.

But *we have too many Eccleſiaſticks already*: there are among us who ſay ſo. And indeed do they who have ſuffer'd themſelves to receive ſuch perſwaſion know how many they are in *Spain*? how many they were in *England* in the reign of K. *Hen.* 8? do they reckon thus, that however *revenue may vary, the ſame work abides*?

But have we not Free-Schools in *almoſt every Market-Town*? Did we depretiat benefactions receiv'd: we ſhould be unthankful to God and unjuſt to the memory of many worthy Patriots, ornaments of their Profeſſion, who have ſo far extended theſe proviſions towards the preparing youth for buſineſs religious and ſecular: of which benefit, others more directly, but the whole Country in ſome meaſure partakes. Laſtly we ſhould ill deſerve of that Faith, whoſe Charity we diſhonor'd. Yet may it be not unneedful to conſider whether there be not ſtill parts of the Land capable of new Foundations to good advantage. Let not any be offended at the ſeeming multitude of preſent Schools. Certainly we all bear no leſs affection to the *common Chriſtianity*, then the

the *Jews* expreſs *to the Law of Moſes*, who have ordain'd [a] that *School-Maſters be appointed in all Cities, and the inhabitants of that City wherein are no Scholars be excommunicated till they provide themſelves of School-Maſters. Farther, if upon this they take no care to get them any; then, that City to be executed; ſubjoining this reaſon that the world would not ſubſiſt if it were not for the babling of litle Schoolboys:* as who ſhould ſay, the world would fall from the Law and worſhip of God, and would fall into all diſſoluteneſs of manners, were it not for that contemptible emploiment of preventing Children before they can well ſpeak plain, with an early inſtruction in the principles of religion. To the erecting ſuch new Foundations whereſoever they ſhall be found wanting, whoſoever ſhall at any time conſult upon the matter will be the rather induc'd, becauſe many Free-Schools at proper diſtances diſpoſ'd, not onely miniſter help to the poor, but with all opportunity to the Rich of their Childrens inſtitution at leſs charges then abroad. One word onely concerning the old Foundations ſubmit we to further regard: the Maſters ſtipend is uſually below envy: but what was well ſufficient in the time of Donors though faithfully diſpenc'd by Feoffees, in fact, is now become incompetent of it ſelf for his reaſonable maintenance; it were for the honor and no leſs for

[a] R Moſes ben Maimon: in tract. de ſtudio Legis Cap. 2 Sect. 1.

the

the advantage of Towns, that he be ſo far encourag'd, at leaſt, as to be enabl'd to attend his Calling without diſtraction, eſpecially if he carry on many to the Univerſity, ſuch as perhaps in all Counties of *England* ſome Maſters are found to be; ſo will this Church and Nation be bleſt with apt Inſtruments for ſervice and the Age to come ſeaſon'd with a ſenſe of their duty in all capacities.

Upon theſe conſiderations referr'd alwaies to better judgements, the memory of worthy perſons the former Donors of theſe Charities hath been with us hitherto concluded pretious: their honor ſtands inviolable: nor, till other circumſtances appear, ought we to have a leſs grateful eſteem for preſent Founders, Benefactors and Exhibitors to Students: but acknowledge it owing to their pious munificence that many are encourag'd, who may *promote the Peace of the Catholick Church: and be examples of conſtant loyaltie to their Soveraign, and the Royal Family*: in the proſperity of both which, the welfare of theſe Nations is contain'd.

FINIS.